

# ENOCHIAN MAGIC

*for* BEGINNERS



*The  
Original  
System  
of Angel  
Magic*

Donald Tyson

## Open the Gates of Understanding

Begin with a clear and comprehensive overview of the entire system of Enochian magic—not just another rehash of previously published material. *Enochian Magic for Beginners* presents the authentic system of angelic magic taught to Dee and Kelley in its natural order, and places these teachings in their historical context. Drawing upon such obscure and hard-to-find sources as Dee's *Heptarchia Mystica*, *Liber Scientiae Auxilii et Victoriae* and others, Donald Tyson has painstakingly reconstructed the most accurate and accessible version of Enochian magic published to date.

Here are all the essential parts of the original system of Enochian magic, as it was delivered to John Dee—completely restored and corrected. All of the sigils, seals, and other magical symbols have been carefully re-drawn based upon photographs of Dr. Dee's original drawings and various plates in Causabon's *True and Faithful Relation*. Everything you need to become a practitioner of Enochian magic—or to learn what it's all about—is provided in an easy-to-use format, in simple language.

### About the Author

Donald Tyson resides in Halifax, Nova Scotia, Canada. Early in life he was drawn to science by an intense fascination with astronomy, building a telescope by hand when he was twelve. He began university seeking a science degree, but became disillusioned with the aridity and futility of a mechanistic view of the universe and shifted his major to English literature. After graduating with honors he has pursued a writing career.

Now he devotes his life to the attainment of a complete gnosis of the art of magic in theory and practice. His purpose is to formulate an accessible system of personal training composed of East and West, past and present, that will help the individual discover the reason for one's existence and a way to fulfill it.

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# ENOCHIAN MAGIC for BEGINNERS

*The Original System of Angel Magic*

Donald Tyson

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## INTRODUCTION

# Legacy of the Angels

### THE ORIGINAL ENOCHIAN MAGIC

This book contains the complete and original system of Enochian magic. It was transmitted to the Elizabethan sage Dr. John Dee through his seer the alchemist Edward Kelley by a group of spiritual beings who presented themselves as the same holy angels who had instructed the patriarch Enoch. Whether they were really angels is a moot point, since they ceased to speak with humankind after Dee and Kelley separated in 1589, but their legacy is without question the most remarkable artifact in the entire history of spirit communication.

It is both a system of theurgy (a method for summoning and commanding angelic beings) and goety (a method for summoning and commanding demons). Although the angels gave Dee strict instructions that he should never use the magic for evoking evil spirits, the names of evil spirits are provided in Enochian magic nonetheless, along with techniques for summoning them. In the following pages I put forth the premise that Enochian magic may have a deeper and darker purpose that was never revealed by the angels to Dee. It is my belief that the angels intended it to serve as a magical trigger for the chaotic transition—generally referred to as the apocalypse—between the present aeon and the next.

## ORIGIN OF THE SYSTEM

The practical efficacy and ultimate purpose of this system depends in large measure on its origin. For centuries it was dismissed by scholars as either a conscious fabrication by Kelley to deceive Dee or a device Dee created to conceal a technique of cryptography he used in his political espionage. The evidence is persuasive that Dee was indeed a secret agent working for the English government, and he did possess an extensive knowledge of ciphers. Kelley, for his part, was a rogue who had engaged in numerous criminal activities including forgery, counterfeiting, and black magic before entering Dee's employ as a seer. Yet there is no evidence that Enochian magic was ever used to encode espionage ciphers, nor is it likely that Kelley was intellectually capable of creating so complex and beautiful a system of magic.

Anyone who makes a serious study of Dee's magical diaries is forced to conclude that Enochian magic is a genuine phenomenon of spiritualism. Whatever the true nature of the angels—messengers of God or shadow personalities within the unconscious minds of the two men—they clearly intended the information they transmitted to serve some higher purpose, one which they never explicitly revealed to Dee. On several occasions they told Dee and Kelley that the men had been brought together to act as key agents in a divine plan, and that united they were greater than the sum of their parts. They informed Kelley that his amazing talent as a psychic was a gift they had bestowed upon the alchemist, a gift that would be withdrawn should Kelley ever leave Dee's service.

One thing is beyond question—there exist levels of mystery and power in Enochian magic that no scholar and no ritualist has even begun to exploit. Much of the

system, including the complex set of magic squares that makes up Dee's *Book of Enoch* and the numbering that appears in the hauntingly beautiful poetry of the Enochian Keys, persists as a complete enigma to this day. For centuries Enochian magicians have made use of parts of the system. Other parts remain beyond their reach, just as they were beyond the understanding of Dee and Kelley. The angels reserved to themselves many secrets.

## THE DIVISION OF FATE

Enochian magic falls into two parts. This structure was not intentional, but an accident of fate. Originally the angels transmitted the system in bits and pieces that were not in any logical order, but were scrambled together. This may have been the result of the angels' difficulties in dealing with linear time, or it may have been a deliberate way of concealing the magic from casual eyes. Dee was able to sort out some of the confusion in his manuscripts, but after his death his Enochian papers became split into two collections.

The papers that concern the latter half of Enochian magic were published in 1659 by Meric Casaubon. This is the material that is generally known as Enochian magic. It contains the four Watchtowers, the Enochian Keys or Calls, and the vocabulary of the Enochian language. It was this second half of the system that found its way into the magic of the Victorian occult society known as the Hermetic Order of the Golden Dawn. Through the teachings of the Golden Dawn, Enochian magic has spread widely in the English-speaking occult community over the last century.

The papers that address the first half of the Enochian system remained unpublished until modern

times. They were available to serious researchers in the original manuscripts by Dee and early handwritten copies by others, but were virtually unknown to the average working ritualist. They deal with the invocation of planetary angels using a system of sigils and magic squares. This early portion of Enochian magic known as the *Heptarchia Mystica* is still widely regarded as a separate system, more or less unrelated to the magic of the Watchtowers and the Enochian language. This is incorrect, however. Enochian magic is a single, complex entity that can only be understood as a whole.

## THE REASONS FOR THIS BOOK

I wrote this book for two reasons. The first purpose was to present the entire spectrum of Enochian magic as an integrated system. Because of its early division into two parts, and because of the sheer complexity of the subject, it has been the tendency of writers to treat single aspects (such as the Watchtowers) in great detail, but to ignore other aspects. This can be disorienting to the novice, who is unable to place the topic under examination into the context of Enochian magic as a whole.

Too often, Enochian magic is presented as something eternally existent. There is no serious attempt to give a detailed history of Dee and Kelley during their partnership, or to show the technical elements revealed by the angels in a wider context. Usually no more than a few pages is devoted to the ritual method by which the communications were received, to what the angels actually said to Dee and Kelley on a personal level, or to the significance of their philosophical teachings. While I have treated the ritual mechanics of Enochian magic with great thoroughness, I have not neglected the larger

picture. Those who wish to know what Enochian magic is all about will find their questions answered here, insofar as such questions have an answer.

The second reason I wrote this book was to give, perhaps for the first time, the original system of Enochian magic as revealed by the angels and recorded by John Dee. Most works focus exclusively on the form of Enochian magic that was taught in the order papers of the Golden Dawn, which is not the Enochian magic of Dee and Kelley. Golden Dawn Enochian magic deals almost exclusively with a modified version of the Great Table of the Watchtowers and the Enochian Keys—important elements of the system, but only a small part of the whole. To this essential nucleus of Enochian material the leaders of the Golden Dawn grafted a complex set of magical associations derived from the general Golden Dawn system of magic. These occult correspondences have nothing whatsoever to do with the original system of Enochian magic revealed by the angels.

When the Enochian material in the papers of the Golden Dawn represented all of the system generally available to the public, there was some rationale for favoring it. But since most of the surviving original Enochian manuscripts have now found their way into print in one form or another, it has become inexcusable to treat the restricted, modified portion of Enochian material used in the Golden Dawn as the whole of Enochian magic. This work is dedicated to illuminating the whole of the original system.

## NEW FINDINGS

Some of what I present here will not be found outside my works. It is the result of my intense personal studies

of the Enochian system. This includes the reformed ordering of the Watchtowers on the Great Table, the assignment of the Enochian Keys to the subquarters of the Table, the completely rewritten *Book of Spirits* by which the angels are to be initially contacted, the final version of the Heptagon Stellar (the great seal of the angelic heptarchy), the illustrations showing the flow of elemental currents in the Round House, and much more.

In the course of writing this book I created two new Enochian typefaces, one for Enochian print characters and the other for script or cursive characters. This was necessary since the standard Enochian typeface contains numerous serious and obvious errors. These new Enochian fonts appear in my illustrations of sigils and tables, all of which have been redrawn and corrected after comparing them with multiple sources. It is my belief that my illustration of the Sigillum Aemeth is the most accurate version currently available.

## SECRETS OF THE ANGELS

Enochian magic is complex. Aspects of it remain obscure to this day. This situation is made worse by the loss of some of John Dee's manuscripts, and the damage time has done to those that survive. Even if we possessed all of Dee's magical writings in pristine condition, we would not fully understand Enochian magic because the angels did not transmit all the details of its working. Dee did the best he could to make sense out of the communications, but was forced to rely on an incomplete model.

Without question, some of what appears in this book is faulty. On key topics for which there is no complete explanation I have been forced to speculate. These speculations are clearly labeled as my own interpretation

of the material, and you should treat all of these personal interpretations as unproven. I have given them because I believe them to be the best available understanding of the material. Other writers would give you nothing for fear that they might be discovered at some later date to have made mistakes, and indeed, I have probably committed errors in my personal interpretation of obscure parts of the Enochian system, but I believe the value of these speculations outweighs their liability.

For example, in redrawing the ensigns of the heptarchical angels I relied mainly on the plate that appears in Menie Casaubon's *True and Faithful Relation*, which shows the ensigns spread in a circle on top of the Table of Practice. It is my conviction that the ensigns were actually painted on the table (an alternative method of presentation allowed by the angels). Since the artist who made the plate for Casaubon worked from Dee's actual table, which has since vanished from the face of the Earth, I judge his illustration to be the most valuable, even though it conflicts in many details with other versions of the ensigns published by Robert Turner in his book *The Heptarchia Mystica of John Dee*.

Dee may well have made deliberate modifications to the ensigns when he came to paint them onto the surface of his Table of Practice, and these changes may not have been retroactively made in his manuscript drawings. Nonetheless, I closely referred to the ensigns in Turner's work, and where it seemed likely that the engraver may have committed an error (i.e., mistaking Dee's handwritten "ll" for "u"), I have included these changes in my illustrations of the ensigns.

This process of comparison, judgment, and compromise was followed throughout this book. I believe it has resulted in a high degree of accuracy, but due to the very

nature of the Enochian material, complete accuracy is impossible. In many cases we simply do not know what the angels intended—or even what Dee intended—with absolute certainty. Bear this fact in mind when you encounter details in the system that seem to contradict what you have seen elsewhere.

## A COMPLETE COMPENDIUM OF ENOCHIAN MAGIC

I wrote this work to orient the novice to Enochian magic and to provide in a logical and accurate form all the key aspects of the original system delivered to Relley by the angels. However, experienced Enochian magicians will also find a great deal that is of interest, because I have been able to treat familiar parts of the system in fresh and insightful ways. Even though the Great Table of the Watchtowers is the most frequent subject of writers on Enochian magic, its essential nature has never really been examined. Writers get lost in the details of its construction and use, and forget to ask what it actually is.

Enochian magicians should not be misled by the title of this work. It is written for beginners, but it is not a superficial treatment of Enochian magic. It is a comprehensive examination of the full range of original Enochian magic set in the wider context of all of the Enochian communications. I have been able to encapsulate a great deal of useful information in the form of images and tables. My hope is that the work will serve not only as an overview for beginners, but also as a source for working Enochian magicians.

I am deeply indebted to those writers who have published accurate transcriptions of portions of Dee's

magical diaries. Noteworthy among them are Robert Turner, Geoffrey James, and, most of all, Meric Casaubon. Without their work and the work of others like them this book would not have been possible. They have my sincere thanks.

## CHAPTER ONE

# Enochian Magic

### THE WISDOM OF ENOCH

Enochian magic is a system of theology or magic magick psychometry believed to be the Enochian alphabet studied by Edward Kelley, a woman, who spoke a came to him called an Enochian angel. Over the years (1582-1587) the system of said "ideas" taught his magic to Kelley, who passed it on to the other diviners while Kelley acted into a crystal ball.

Kelley repeated the words of the spirits and dictated them to his scribe and companion, the great mathematician, geographer and astrologer Dr John Dee. Dee sat beside Kelley during the sessions, writing with a pen in his hand and sheets spread before him, recording everything that Kelley saw. Dee in the verbatim. Thanks to Dee's care to make the communications of the spirit have been preserved with the accuracy of a court transcript.

The angels descended themselves to Kelley as the same angels who had instructed the patriarch Enoch in his angelic language and he wisdom of God. Enoch was the only patriarch of the Old Testament to be elevated into heaven while still alive—at least, this was the interpretation of the few scholars and Rabbis of Genesis 5:24: "And Enoch walked with God and he was not for God took him." All the other descendants of Adam

down to Noah mentioned in the Bible are explicitly said to have died, but not Enoch.

Over the centuries a wisdom tradition grew up around Enoch. Along with Adam, Noah, Solomon, and a few others, he is said to have been one of those responsible for passing the primal teachings of the angels on to humanity. The apocryphal book of Enoch arose from this tradition. The key event in this book is a description of how the nefarious angel Sustag and the dæmons of hell descended to Earth and taught humans kind and the arts and sciences of avarice, magic, and warfare that now abide throughout the world.

## THEURGY AND GOETY

According to the apocryphal book of Enoch, there were seven angels sent to Earth to descend upon the Earth and spread falsehood and deceit over each age because the ways on the Earth had grown corrupt through the use of the wisdom bequeathed to them by Enoch. As punishment, God sent these false and deceiving angles to teach what is presently known as black magic. In this way, God allowed his creation to be the instrument of its own punishment. However, Ave tera Kelley, God has decided to permit the true wisdom of Enoch to be preserved in his heavenly books once again to be known upon Earth. Decans Kelley are to be the instruments of its dissemination.

The Lord appeared unto Enoch, and was merciful unto him, opened his eyes, that he might see and judge the earth, which was unknown unto his Parents, by reason of their fall: for the Lord said, Let us shew unto Enoch the state of the earth: And lo, Enoch was wise, and full of the spirit of wisdom.

And he said unto the Lord, Let there be remembrance of thy mercy, and let those that love thee taste of this after me: O let not thy mercy be forgotten. And the Lord was pleased.

And after 50 days Enoch had written and this was the Title of his books, let those that fear God, and are worthy read.

But behold, the people waxed wicked, and became unrighteous, and the spirit of the Lord was far off, and gone away from them. So that those that were unworthy began to read. And the Kings of the earth said thus against the Lord: What is it that we cannot do? Or who is he that can resist us? And the Lord was vexed, and he sent in amongst them an hundred and fifty Luminaries, and spirits of wickedness, error, and deceit; and they appeared unto them. For the Lord had put them between those that are wicked, and his good Angels. And they began to labour at the things of God and his power, for they had power given them so to do, so that the memory of Enoch washed away, and the spirit of error began to teach them Discipline, which from time to time unto this age, and unto this day, hath spread abroad into all parts of the world, and is the skill and cunning of the wicked.

Hereby they speak with the Devils, not because they have power over the Devils, but because they are inclined unto them in the league and Discipline of their own Doctrine.

For behold, as the knowledge of the mystical figures, and the use of their presence is the gift of God delivered to Enoch, and by Enoch his request to the faithful, whereby they might have the use of Gods creatures, & of the earth wherein they dwell: So hath the Devil delivered unto the wicked the signs, and tokens of his arms and hatred towards God; whereby they in using them, might consort with their fall; and so become partakers with them of their reward, which is eternal damnation.

These they call Characters: a lamentable thing, for by these, many Souls have perished.

Now hath it pleased God to deliver this Doctrine again out of darkness: and to fulfill his promise with thee, for the books of Enoch: To whoso he saith as he said unto Enoch:

Let those that are worthy understand this, by thee, that  
a may be one witnesse of my promise toward thee.

God receyv pledges to John Dee through his mes-  
senger hi angel Ave at through Dees seyver Edward  
Kestrel. And he shal in a short tyme revele to Dee  
the reuele wisdom of Enoch by which may be had  
the se of the earth. The ne hundred and threescore  
of Keys of wickednesse which are deuon are the  
same then as before in the book which shal with  
intra wodis and easies conserning secerteries to  
had to ride about. Ave has nowe remayning ex-  
isted maynty of demone magick or goety.

It is consistyd of the syraph malka of a system of seven  
gates of mystery of light & law. Farthermore he say-  
eth that of the 49 tables of the 49 mysteries that differ from  
the others in that they are sacerdotal. The letters in  
them are called keys of Enoch. Ave has nowe remayning  
gave them to John Dee in his last visit.

Reader who herte is assentid it will bee well con-  
sidered howe it shal be knowne name of these names and other  
name of sacerdotal keys Ave shar the wisedome of Enoch  
shortly here. Keepe not magick to her but Ave sayes  
kevery "Nowe they are given to me by writing but all  
the rest of magick ther is an Enochian magick are mere  
wytchings & Enochian magick he or a spie therough  
approved it or said a spier by the angel. I have

## THE GATES AND THE KEYS

It is important to unders and that Enochian magick is soles-  
t comiuged with the name summoning and command of  
angels and lesser spiri. When speaking about the named  
Enochian invocatons known as the Calls or keys the angel  
Mapsumia tells Dee

These Calls touch all the parts of the World. The World  
may be dealt withall, with her parts; Therefore you may  
do anything. These Calls are the keyes into the Gates and  
Cites of wisdom. Which Gates are not able to be opened  
but with visable apparition.

The gates to the cities of wisdom are forty-nine in  
numbre. However one of the gates is too lowe to be  
opened save with keys number 49. The cities of  
wisdom are seven in numbre inhabited by severall  
hundreds of angelis with distinct functions on  
each. These seven cities are represented by forty-  
nine extremely complex numbers of squares that can  
not be told. The gates and cities of the cities taken  
together the angels of all these cities is the rank of  
Enoch. That of the squares is represented in place at the  
beginning of Merlin's book of magic and first of Kildair  
that is in the first square. Navage tells us

You have 49 Tables. In those Tables are contained the  
mystical and holy voices of the Angelis dignified; and in  
state disgracit and dreut in confusion. Which pierceth  
Heaven and looketh into the Cemur of the Earth. the very  
language and speech of Chudren and Innocents, such as  
Magnifie the name of God, and are pure.

The forty-nine tables do not play a direct part in  
Enochian magick. They serve as 1. Tablets given from  
which the words of invocatons were drawn and by each  
one letter long. In setting sessions many would  
take up the crystals or an angel stone in one cell or  
another of a representor to help call out a position  
of the cell to Dee who would then look up before  
his copy of the table and write down the letter he found  
there. The keys were delivered in this way backwards  
and one letter at a time.

The occult energies of these tables are embodied collectively in a single letter name with its quadrants called the Great Table. It is a magical schematic diagram in the Enochian universe. Each quadrant on the Great Table is known as a Watchtower. The keys open the gates to the cities of the angels whose names are written in the watchtowers and at their birth along with their numerous servants. Taken together, the forty-eight keys and the Great Table or the four Watchtowers form the heart of Enochian magic.

## THE BOOK OF SILVERED LEAVES

There is another book spoken about by the angels that is the abiding concern with the book of magic squares that is destined to construct it with blank pages in preparation to receive the writing of the angels. They will not be the book already during the Great Work, but will establish contact with the Enochian hierarchies.

Muspuma Bind up together 48 leaves; whose skin shall have skin. Where the meter will be 8 inches in length & 6 breadth?

What do you require it to be parchment, or paper?

Muspuma I have said

See What shall I then, do, after I have caused 48 leaves to be bound?

Muspuma The fourteenth day of your rest, even this Table-Cloth, and none other shall be spread for a Blanket Whereunto, you shall write the Angels of the Lord: In the middest of the Table lay down the book and go forth, make also the doors after you. That the heavens may justify your faith, and you may be comforted. For man is not worthy to write that shall be written: neither shall there be found many worthy to open that book.'

The Book of Spirits is a common feature of medieval angel magic. It contains the names signs, and occasional images of the spirits who are bound in service to the magician, usually after an involved and intense trial working that achieves the usual exorcism of the spirits.

The spirits write the book themselves, sign it with their marks and sign it at the least swear under oath that the true spirits are and always capable of writing in the book. This is accomplished by possessing the magician without his or her awareness and using body of the magickal art to write or sign the book of Spirits.

In these case the angels' letters, gates and names that may be opened by the keys are to be enclosed by occult signs that probably contain color and number combinations. However, we will never know what the Book of Silvered Leaves was, it has to come from one's own mind, if ever made it was not described by the angels and has not survived. These mysterious signs were known as the heraldic garment by the ancient Member of Name of Enochian angels, a being so exalted she let her self dress with the name I AM which is equivalent to the Hebrew name of God Elmet. She appears to be known as well as the Queen of Heaven of Revelation 12:1.

## THE ENOCHIAN WORKING

The inscription of Dee's Book of Silvered Leaves was to occur after an eighteen day period of no working during which an angelic incantation composed by Dee and Kelley was to be spoken once a day for the first four days of the working. He was instructed to have to address his exorcism only to the names of God for the

following fourteen days Dee should invoke the names of angels by the specific names of God that rule each.

Four dayes must you onely call upon those names of God, or on the God of Hosts, in those names:

And 24 dayes after you shall (in this, or some convenient place) Call the Angels by Petition, and by the name of God unto the which they are obedient.

The 45 day you shall Cloath your selves, in vestures made of Juncos, white; and so have the apparition, use, and practice of the Creatures. For, it is not a labour of years, nor many dayes.

The Creatures that Ave refers to would seem to be the angels of the Thirty Aethers or Airs, who are represented by these thirty keys. These keys are really a set of talismans, or amulets, to invoke the names of the thirty-three Aethers. Now he writes of the Aethers change in the last thirty Keys—they are otherwise known as the Thirty Aires, or Aires. They are known as the Aires, or Aethers, the Powers of the Aethers, or the Aires, or the Kings of the Regions or Kingdoms of the World. Was these keys spiritual spirits that Dee most wanted to control?

After the talisman and the book used during this working, Ave says: "You must never use the Garment after, but to take away neither the book, the talisman, and such like, as when it is the book made then, if it be left to be used then. One answer, as we suppose, Kelley: "It is made for to be used that day onely."

There is some ambiguity here about which book is being discussed. Kelley means the book of names and invocation in that he and Dee are ordered to create themselves. About this workbook, which I will call Dee's Book of Spirits, Ave tells Dee: "The Book consisteth [1] of Invocation of the names of God, and [2] of the

Angels, by the names of God: Their offices are manifest." This would seem to have a focus on throughout the eight day's of the working and perhaps thereafter. Dee actually created the model for this Book of Spirits invoking the names of God and he names 12 forms Dee's manuscript *Liber Scientiarum Atzul, et Victoriae Terrestris*, which still exists and is kept in the British Library.

The angel Ave probably means the book of blank silvered leaves that will be supernumerary provided by his Mother. This Book of Silver would be used on v on the night. In the angels' pledge otherwise given to her, the silverish, or the leaves suggests the Mother of the angels, or the goddess. In the Mother of the angels, or the goddess, and the Thousand Images (which include Monday, the day of the Moon), it is to be the Enochian sabbath."

## ENOCHIAN MAGIC FORBIDDEN TO DEE AND KELLEY

There is no evidence that Dee and Kelley ever conducted this working to initiate the power of the Enochian angels. They were working on permission to do so from the angels, but that permission was never granted.

Magister. You called for wisdom. God hath opened unto you his judgement. He hath delivered unto you the keys, that you may enter, but be humble. Enter not of presumption, but of persuasion. Do not in rashly. But be brought in willingly. For, many have ascended, but few have entered. By Sunday you shall have all things that are necessary to be taught: then, as no man serveth, you may practice at all times. But you being called by God, and to a good purpose.

*Dear How shall we understand this Calling by God?  
Myssterie God stoppeth my mouth, I will answer thee  
soone.*

This evidence comes from a close study of the Enochian manuscript that the angels intended Dee to have the eyes to see Enochian magic but never intended to permit him to do so. As such, Dee and Kelley served as human vessels for the angels to manifest what the angels were able to manifest. Enochian taught that he had a secret channel between Dee and Kelley. It is written twice in his manuscript, "The secret of Dee and Kelley is they will continue to prosper and be secure as long as they remain joined together." They are two vessels of a single will. When the Master has seen and looked after the doings of both he will not let them be harmed. This work Kelley has been granted the gift of seeing and a glistering of knowledge and it is for Dee to keep up Enochian magic.

Shall a dark seller brag or boast of her beauty? because she is a dark seller? If it is determined by a man brought into, or abounding into her,

No more canst thou, [E.L.] for the ripenessse of thy wit  
and the brightness of thy intelligence is and ever  
will be.

But if we depart, thou shalt become a dark seller, and  
thou think too well of thy self in vain.

In answer to a query, not speaking in the voice of God, but Kelley, "Will I make thee a great Seer? Such an  
estate? No, I say, I am not fit for such a thing; I am but a dotard. But  
he that is endued with a strong and spiritual knowledge shall  
be seen among them here in this world." Kelley is regarded  
by the angels as the one who is a psychic telephone  
through which they may reach the mysterious mind of  
that is Dee. The angel, already told all his impressions and

verbal abuse. They know that Kelley detests them and considers them to be deceivers.

The angels respect Dee for his great piety and wisdom — even he will not be permitted to attain the full understanding of Enochian magic. The angel Gabriel tells this and makes clear reference to the voices of Dee and Kelley tempting the Master as one might say even to the Master of sharing their ways (a future event foreshadowed here).

"Thou shalt never leave the mysteries of all things that have been spoken. If you love together, and dwell together, and in one God. Then the self-same God will be merciful unto you. Which bless you, comfort you, and strengthen you unto the end."

Dee and Kelley were two halves of a human soul destined for attaining a complete union of the souls of the angels. In the beginning Kelley had the duty to perceive the angels and their teachings. Dee had the obligation to understand and assimilate them accurately and completely. From this there being no transmission. Nevertheless, out of the two, it is the system of Enochian magic in one which is used as a catalyst to the other.

## CHAPTER Two

# John Dee and Edward Kelley

### AN UNLIKELY PARTNERSHIP

To understand the origins of English magic it is necessary to know something about the strange bond that kept him and Kelley germinated. There has never been a more unlikely partnership than that between John Dee and Edward Kelley. They seem as different as heaven and hell. Yet they shared apparently similar ambitions for life—“All the world’s a stage, the angels,

Dee sought the teaching of the secret art through which he could serve his nation and revolutionize the human knowledge. Kelley singlemindedly pursued the secret of alchemical transmutation that would give him personal wealth and power. Each had agreed the other to make his dreams reality. Although they often disagreed, they remained throughout their years together and for many years after, genuine friends.

### “MY UBIQUITOUS EYES”

John Dee (1527-1608) was the elder. The two men by twenty-eight years. Like her Dow and Dee and Kelley were both young noblemen of Welsh descent. Kelley worked as a Gentleman Servant in the household of King Henry VIII

This he considered of surpassing the seven kitchens, and arriving armed with knowledge and the young bee was brought up to the proud city of remote Wales contending with the ancient Welsh kings.

Early in life Dee showed a precocious talent for mathematics. At age ten he became a student at St. John's College, the University of Cambridge. He excelled at school and learned with a remarkable facility. He often said, "I have so little to do to learn, that I have more time to play than others have to work." In those years the Queen Mary had just died, and the country was in a state of political and religious confusion. Every day there were plots and counterplots, and the other eighteen years of his youth were spent in flight and concealment. When he was quiet, he studied day and night.

In 1546 he graduated Bachelor of Arts from St. John's College, Cambridge. He served under his old master, the English King Edward VI, and was highly honored by him. Afterward he became Master of Arts in Gray's Inn, and in 1551 became Warden of the Royal Chapel. Even at the very earliest, it is clear that Dee had a strong interest in magic. In 1547 he was awarded a Bachelor of Divinity, and in 1551 a Master of Arts. The degree of Doctor of Divinity was not awarded until 1555, but it may have been an honorary title. While living in Cambridge, at Trinity Hall, he has received a letter from a secret agent who was to follow him to the Pope's court, a professor of Astrology, who had received a reward. In my best Latin I could not get up to the air. This type of art was so well developed, but mainly by the Pope, that Dee at first evaded the effect through supernatural means.

When Elizabeth came to the throne in 1559, it was she who as "Magician" chose the date for her coronation.

Dee was later summoned to investigate a waxen wicker doll in the image of the Queen found in Lincoln's Inn Fields with a great nail sticking its heart. Throughout her life Elizabeth maintained the highest respect and affection for Dee, and gave him many desirable political appointments or lavish gifts.

In part, the Queen's favor was repayment for Dee's loyalty to her during her brief reign. However, Mary, fearing the anti-Spanish Zuccaeta, a heretic whom he had cast to Queen Mary and in prison, plotted with him to save her life. This apparently act caused him to be denounced as a sorcerer by one of Mary's spies and arrested. He was tried before her, was accused of treason, and was condemned to death. However, persecuted by Mary, he fled to France, where he died.

But there was no compassion in Elizabeth's attitude toward Dee, who, though he was widely regarded as the foremost astrologer in England, was banished. He was skilled in Latin, Greek, and Hebrew, knew geometry, medicine, and law, and was a participant in musical studies. He was also a diligent Christian, and a proponent of alchemy. He had studied cartography and gained knowledge of the Americas. He was responsible for introducing some of the latest scientific instruments to England. He was a guest lecturer, where a university student he had gathered gathered him to attend public lectures.

Precisely what Elizabeth's true relationship with Dee may have remained is not known for certain, but there is evidence that he acted as an espionage agent for the Queen during his Continental travels. Elizabeth referred to Dee as "My Noble Intelligencer" and "my Ubiquitous Eyes." It is only coincidence, but a very curious one, that Dee signed his letters to the Queen with the symbolic OOO.

Dee also instructed the Queen in arcane matters. Besides teaching her astrology and astronomy, he gave her the reasons of the mysteries of his 1564 work *The Enochian Monad* at her own request. After revealing the secret keys of the Monad to the Queen, Dee records in his diary her reaction: "whereupon her Majesue had three puffs of the same white smoke and then in most familiar and private wise had comfort and encouragement given her phisick in almes mathematical."

Dee used his occultic skills in personal and political matters and probably exerted protective charms for Her Majesty. He attacks the King through his son, Sir Christopher Hatton, his nephew or against those who plotted to depose him during his absence from England. Sir Francis Walsingham informed Dee that he should tell Queen Elizabeth with any thing or experiments he chose "to lessay the same" so that there would be no danger of prosecution during her reign.

Dee was among the greatest scholars and political visionaries of the Elizabethan Age. He encouraged the quest for a North West Passage and was a geographer and cosmologist. He translated the concepts of a spherical globe, gravity, magnetism, the law of gravitation and forces from the surviving British texts. He delved deeply into gnostic spiritual history of the Tudor to prove that Ezra death caused the plagues of the New World. He proposed the name of the English nation. When Elizabeth made him a knight, he said he proposed it had made Mary to become a national martyr. Dee proceeded to amass his own library. At one stage this became the largest collection of scientific and religious placard books and manuscripts in England. The biographer John Aubrey called Dee "one of the ornaments of his age."

## THE QUEST FOR THE REAL POWERS

Edward Kelley (1555-1597) was born at Worcester the same year that John Dee faced charges of treason in the court of the Star Chamber. We know this because Dee cast Kelley's horoscope. The events of Kelley's life are uncertain. He is said to have served as an apothecary's apprentice, perhaps under his own father. His true family name may have been Talbot, and he may have attended Oxford University for a short period around the age of seventeen before leaving "under a cloud."

The rumors surrounding his early life are unsavory. It is reported that he performed at least one long and hideous deed of killing and magic. He also supposedly had his arms crippled (left arm broken) as punishment for the base of the queen's favorites, though there is no real evidence to support this story. Two such separate incidents were involved.

However, he is most notorious for having in the company of his friend Paul Waring, dug up the corpse of a pauper buried in the graveyard of Walton le Dale church. He then cut it in two and invoked the spirit of the dead man to inquire about the whereabouts of a young nobleman. There is reason to believe this necromancy actually took place, particularly since Kelley later admitted to Dee a knowledge of gnostic magic.

It may have been the unfavorable notoriety surrounding this desecration that forced Kelley to abandon his profession as legal scribe and set out on an extended visit to Wales. While working as a tinker, as the story goes, Kelley met a man-keeper who has Kelley carrying the white and red powders of alchemy and an alchemical manuscript titled the *Book of St. Elizabey*. The keeper is supposed to have directed

these powers from four robbers who stole them from the crypt of a cathedral bishop. When properly used the white powder turned base metal into silver and the red powder turned base metal into gold.

There is another version of the story that asserts that Kelley and Dee went together to Glastonbury and that this was here where Kelley discovered the powders and took them. This, and two other versions from Elias Ashmole, who wrote:

"It is generally reported that Doctor Dee, and Sir Edward Kelley were so greatly taken up as to have a very large quantity of the Elixir in some part of the Ruines of Glastonbury Abbey which was in ruins at that time (the year being one upon 27230.) that they lost much in making Projects by way of the same before they could get to the height of the Medicine."

The last of these three coincides with the red powder mentioned. The meaning of Ashmole is that one part of the powder consists of red & 143 parts of base metal, i.e., pure gold. About this time the historian of Dee and Kelley, Dr. Christopher Feli Smith comments: "Another version of his discovery is that Dee and Kelley together found the powder at Glastonbury. This we may dismiss."

It is difficult to assess both versions of the story. The only certainty is that when Kelley arrived at the house of John Dee at Mortlake he had in his possession his alchemical manuscript that he referred to as the Book of Mortlake. It contains a quantity of what he sincerely believed was the red powder of projection.

Alchimy was Kelley's lifelong passion. He probably became interested in it earliest as a young child while watching his father mix medical remedies with mortar and pestle. There is also a direct connection between the

desire to manufacture a formula for a long-reigned currency, which involved counterfeiting silver or gold coins with adulterated metals. Kelley was drawn to John Dee for one purpose only—to learn how to decipher the meaning of his Book of Mortlake and manufacture more of the miraculous red powder.

## THE COMING OF THE ANGELS

As can be seen from these narrations, Dee and Kelley had almost nothing in common. Dee was a scholar, a scholar, a nationalist, a visionary, an agent of the Queen, and a man noted for his extraordinary goodness and purity. Kelley was a commoner, a forger, a coiner and a necromancer. His world was the murky realm of magic, the able Geomancy and trickery. He acknowledged loyalty to no one but himself.

Yet Kelley was not, at root, evil. He was there yet a romantic dreamer who longed to unearth arcane secrets for his own betterment. He was drawn like a man charmed by the siren spell of magic. This just to unlock the hidden secrets of the spirit world he shared with Dee. Kelley sought them for his own personal gain, while Dee sought them for the benefit of his Queen and his nation—but both hunted the same prize. Neither could know at that first meeting that their destinies had already been shaped by the Enochian angels, and were inexorably entwined.

Kelley arrived at Mortlake on March 8, 1582. He was introduced to Dee as a mutual friend named Berkson. Kelley called himself Edward Talbot, and this may well have been his real name. Dee's fame and that of his personal library had by this time spread throughout Europe. Scholars frequently traveled to Mortlake from

at, fails to consult him or study his books. Their relations might have ended entirely a few days or weeks back when he possessed a talent at the sorely needed time of season.

One Mr Edward Talbot came to my howse, and he being  
willing and desirous to see or shew some thing in spirituall  
institute wold have had me to have done some thing  
thera. And I truly excused my self theron, as not in  
him, vulgarly accounted Magie, neyther studid, or ever  
cited. But confesed my self long tyme to have byn draw  
nou to have help in my philosophicall studies through the  
Loyalty and information of the blessed Aperi of God.

On a visit to the city he was welcomed by the spirit world. Precisely one year before Kelley's arrival he had been invited by a spirit to speak with his medium, Dr. S. S. Schaefer, who had been impressed by the record of his personal diary.

March 5th [ 58] it was the 6 day being Wednesday before  
ascension to the strange noise in my chamber of knock  
out and the voice. ten times repeated, somewhat like the  
shriek of an owl, but more languidly drawn, and more softly  
as it were in my chamber."

"This was not an isolated incident. Elsewhere in the same year Bee records "Aug. 3rd, all the night very little knocking - long up in my chamber Aug. 4th and this night likewise.

He was surprised that these spirit voices were an attempt to communicate with him. He began to scry into a crystal globe, and had some limited success. On May 25, 1878, he wrote "I sat eight hours yesterday and scryed the globe, and I saw" \* He was a cautious man, even in the last days of his own life, and in the pages of his private diary—"crystallist" is written in Greek. Unfortunately

He was a terrible sinner. He acknowledged this himself on a number of occasions.

## "THE MAN THAT IS ASSIGNED THE STONE"

Almost immediately after these spirit rappings started, it began to employ a medium. Mr. Moses Dee appointed a man named Barnabas Saul as his private scryer. Saul is said to have been a "licensed preacher" who professed abilities as a spiritual medium. On October 8, 1581, Dee records: "I had a vision of the chest of bakes found by Owndle in New Hampshire; Mr. Barnabas Sawle told me of them, but I found no truth in it," and directly after, "Oct. 9th, Barnabas Saul, lying in the ... had was strangely troubled by a spirituall creature above, midnigh

What Charlotte Fell Smith calls the "first real  
act" between Dee and Saul occurred December 21  
581. Its content is almost chilling for the way it fore-  
shadows the coming union between Dee and Kelley

The skryer was bidden to look into the "great crystalline globe," and a message was transmitted by the angel Annael through the recipient to the ethrel that many things should be declared to Dee, not by the prophet worker, "but by him that is assigned to the stone."

In February of 1982, an attempt was made to indict Saul on some unknown charge at Westminster Hall in London. It seems probable his charge was for treason, since on March 6 Saul tells Dee that he "trey her hard or saw any spirit at all before and more".<sup>1</sup> So he was under a writ of attainder. He was sent to the Tower of London where he would remain until his trial. He would continue with his writing. On the 11th of April, the task of sentencing Sir Dee was taken away from Saul by the Queen and it may be that the Enquiry's going

• withdrew their support of S.A. 1 and shifted it to Kelley as their preferred replacement.

KIRKBY: I mean they're a bit of person along the waters for you. Why, I tell you, was a conscious attempt to gain employment as Dee's sister's man? Next account of his private life which neither he nor I know, but the day after his arrival at Merthyr Kirkby began to give evil reports about Saul's motives.

March 4th. Friday at dinner time Mr. Clarkson and Mr. Tolbert took us to the State of Hospital (Loring) a long walk. The time is now 4 P.M. I am still sitting in bed at 4 P.M. in the dark. I have had no news since the day I arrived here. I have written to Mr. Kelley, Deacon White, Mrs. White, Mr. and Mrs. Loring, Mr. and Mrs. Tolbert, Mr. and Mrs. Clark, and Mr. and Mrs. Tolson. I have written to the North Star, Mr. Hayes, and Mr. Tolson. I am in a bad condition and cannot see the sun or waves where very bright.

If this is followed by *Roman script* the result will be as follows (the original gave 1000)  
and it is as follows. The men who had  
won 1000 had seen 1000 of their King and  
they had been in 1587 which they all  
knew. This is a copy of the manuscript of 1589. The  
script is good. It shows English and marginal  
in part. And *Roman script* for writing to send  
to another for Peter R. L. C. B. etc.

The reason why he left us being not the work of  
the Devil as I had a complaint to make his in  
"1801" and one Randolph's asking that he be  
left there he left with me a ways I ped a be re-  
quest with strange god used to refer to him as  
my good friend."

### CHAPTER THREE

# In the Thrall of the Angels

THE CATECHISM TESTIMONY

During the next year and twenty six months together the two antagonists exerted a mutual effort upon the minds of the two most evil in the kingdom — a noble breed from the west. Despite his heart, he suffered all the spite in his bosom. He became the acknowledged subservient kinsman to Law, to his bidding — power — by the method of Most subtle. It is frequently suggested that he was impelled to do it for his private reason — finding him to be such a bad master. No — it was in the secret of the red powdered skull as yet unspunited work — a attitude toward the angels, one of mistrust and loathing.

In the autumn 1583 Dee and Kelley were in England in the company of a Polish nobleman named Count Albert Cash. Because of avarice Cash had usurped Menken's office. March 16 that same year seeing an angel vision and being soon called into the King's communications the angels predicted direful judgments for Cash. When Queen Mary was deposed and exiled by the prospect of gaining the Polish crown however in July 2 the speech of the angels took a menacing turn:

Book 7. The Lord Treasurer and Sir Walsingham] are  
placed together and the mate her heard her written

they both said, thus wouldest go mad shortly: Whatsoever they can do against thee, assure thy self of. They will shortly lay a trap for thee: but eashew them.

Dee: Lord have mercy upon me: what have, (I beseech you) and by whom?

Madimi: They have determined to search thy house: But they stay until the Duke [Laski] be gone.

Dee: What wouldest they search it for?

Madimi: They hate the Duke (both) unto the death.

Dee: Lord, what is thy counsel to prevent all?

Madimi: The spewl is open'd: to wakyn shall all prevent the. But will they enter to search my house, or not?

Madimi: Immediately after the Duke his going they will.

Dee: To what intent? What do they hope to finde?

Madimi: They suspect the Duke is inwardly a Traitor.

Dee: They can by no means change me, so not for so much as of a Thayverous thought.

Madimi: Though thy thoughts be good, they cannot comprehend the doings of the wicked. In summa, they hate thee. Trust them not.

Dee: I pray you make more plain your counsel.

Madimi: My counsel is plain enough.

Dee: When, I pray you, is the Duke likely to go away?

Madimi: In the middle of August.

Dee: If in the middle of August he will go, and then our practices be yet in hand, what shall be done with such our ~~endeavours~~ ~~endeavours~~ prepared? in standing the Chamber of practices.

Madimi: Thou hast no faith. His going standeth upon the determinate purpose of God. He is not unkindly given, and intendeth to do much for you. He is prepared to do thee good, and thou art prepared to do him service.

Neither Doctor nor Kelley had any desire to leave England, but they were manipulated in doing so by the Councillor and six of the angels, who thought they would be serving God and would gain worldy benefit if they accompanied John. But Dr. Dee would be arrested or

treason if he remained at Mortlake. The threat to Dee was completely false, but he believed it. Through it, as he believed, he suffered from a persecution mania. He was always ready to believe that men in high places plotted against him. Kelley's fortunes were bound up with Dee; his employer had hoped to use Dee to help him through the intercessions of the angels to recover the making of the red powder. Since Dee was dismissed, Kelley felt compelled to go with him.

The angels have little to say about how Dee is to find the money to set up his house and never is wife, children and servants mentioned, although he asks them with a tone that borders on desperation:

Dee: Here is a man of sorrows, that in the day of our Country troubles we should be packing hence unto his [Laski] Country. What token shall we have of that time approaching, or at hand?

Madimi: Your watchword is told you before. When it is said unto you, Venture &

Dee: Hark! (I beseech you) to be ready against that watch word, hearing what is to be done, as concerning our wives and children into his Country.

Madimi: Miraculous is thy care (O God). Innum (these that are thy chosen, and wondrous are the ways that thou hast prepared for them).

### KELLEY BETAKES HIMSELF TO THE WORLD

Kelley had already experienced the manipulations of the angels in his private life. When he first met Dee, he was under it. On April 29, 1582, the angel Michael commanded him to betake himself "to the world." Explaining this curious commandment to Dee, Kelley says, "It had been many which thing I did have no natural inclination, neither with a safe conscience may I do it."

contrary to my vow and profession."<sup>77</sup> Presumably, he referred to the vow of celibacy and the profession of a chemist. On May 4 Dee records of the angels, "they willed him Kelley to marry."

The angels had their way. Kelley married a nineteen-year-old girl from London, Ann Cooper, a girl from Cogging Norton, a town near Oxford, a Royal Deacon class "one of the most notorious haunts of witchcraft English." Tufts argues Kelley must have known his wife's reputation because he suggests that the wife he was to wed indicated that she shared some of his secret interests. Tufts also indicates that this was their common bond. Francesco Pucci, writing to Dee in 1586, described Joanna Kelley as "a rare example of youthful holiness, charity and all the virtues."<sup>78</sup>

Sister Kelley was never welcomed to Dee's household and a bit later, in 1584 or 1585, Kelley asked Dee to bring her to his study but he said she did not pay attention and was a foolish woman, mistaken because I favour her no better."<sup>79</sup> After Kelley stormed out of Dee's house, Dee remarked to his own wife, "Jane, this means many thanks to me for my opposition to her." Tufts also reports of Dee's anger at Kelley's back and her conduct therewith.<sup>80</sup> This row was smoothed over, but the married couple was never really happy.

## IN THE TONGUE OF ANGELS

Besides compelling Dee and Kelley to move in with each other, in the next seven years he largely cast Dee into the limelight, and into secret. He was to disseminate and then seek the great leaders of Central Europe and declare the teachings of the angels. It mattered little to the angels that those teachings were heretical.

Very much against his desire and better judgment, they compelled him to seek out an audience with the Emperor Rudolph II at Prague on September 3, 1584 and to deliver a lecture on morals. That he did so shows great courage, since the power of Rudolph was almost absolute, and Dee's magical activities were of a type likely to get him burned at the stake for witchcraft. Rudolph must have been a remarkably patient man restraining himself as Dee declared to him:

The Angel of the Lord hath appeared to me, and rebuketh you for your sins. If you will hear me, and believe me, you shall triumph; if you will not hear me, The Lord, the God that made Heaven and Earth, under whom you breath, and have your spirit putten his foot against your breast, and will throw you headlong down from your seat.

Moreover, the Lord hath made this Covenant with me (by oath) that he will do and perform If you will forsake your wickedness, and turn unto him, your Seat shall be the greatest that ever was, and the Devil shall become your prisoner. Which Devil, I did conjecture, to be the Great Turk, (said I) This my Commission, to Iron, God I fignis nothing, whether am I an Hypocrite, an Ambitious man, or doing, or dreaming in this Cause.

It is easy to imagine the sheer astonishment of Rudolph at the crazy audacity of Dee in saying such things in his face. Perhaps he dismissed Dee as a madman. Dee was unable to secure future audiences, even though the Archduke Ferdinand ordered Dee to write to Rudolph saying to pass on the secret of the "Invisibles" some which he would reveal to the Emperor at their next meeting. Rudolph then sent out his spies a few days later to Rudolf to find out more details of the kind of Magic used by Dee and Kelley and to check Dee's diaries of the previous sessions and Dee's crucial Fortunetel. Dee was cautious enough not to send his books and instruments to the emperor.

When the angels ordered Dee and Kelley to go from Prague to Cracow to meet with the Polish king Stephen Bathori, Dee hesitated until after he received letters from Laski inviting him to Cracow. The angels were furious that Dee should doubt their command, and cursed him:

Wher the Lord had thee go, if thou hadst so done, and hadst not taken thine own time, more had been given unto unto Laski, and more had been added unto thee.

But now letters came, that have passed through the hands of Sodomites and Murderers, through whose hands they are received; you rejoice, you receive comfort, you determine to goe.

But if you had left those letters behind you, had come when I bid you go. Then had my Name beene untouched.

Therefore is the Lord angry, and forgotten: not this offense  
For he that dealeth with me, dealeth not us with a snare,  
or I have nothing in me tied to time, much less shall he  
not reue me.

The angels then cursed Dee and his children for five years to come, saying: It is sworneess in obeying their command that caused Dee to fail in his case before the King. But I am heartily sorry I have done with them. I have done wrong. Now my private heart O  
of my soul. Apparently this was all worked. Dee was grieved, yet he accepted the curse.

After this we (Dee and Kelley) sat and considered, and perceived, and confessed the greatness of our offence, how concerned much the Honour and Glory of God, if we had gone without receiving the advertisement of those letters. So shal all they wear, the (Polish nobles,) and the King Stephen, have perceived that we had the direction of God, and of his good Angels, and not to have depended upon man's letters, or persuasions.

## "USE THEM IN COMMON"

The strongest and most interesting example of the author's exertions of the Christian angels over Dee and Kelley is the famous *wizard-slayer* affair. In the spring of 1588, Kelley grew increasingly eccentric, straying into the zone. He wanted to turn all his efforts to alchemy and advised Dee to employ his closest son Arthur as secret agent and spy. Their relationship had threatened to become treasonable in Dee's mind, so he made a boy and bathe him, it was reported. Dee reluctantly tested the seven-year-old Arthur as a spy.

The boy proved completely unfit for the job. Dee begged Kelley to restrain his son, and Kelley allowed himself to be persuaded. He confessed the real reason for his latest disaster of the year—his son had informed him that Arthur had been seen with a woman of prostitution. They told him that if he refused this command it was free to cease all communications with them.

Whereupon James VI appeared to Kelley, and said: "I have waited a long time for thy coming. Now thy son is accused

Madam openeth all her apparel, and her selfe au naked,  
and sheweth her sharte also.

L.K. Be on thee, Devil, avoid hence with all affaires, &  
Madam. In the name of God, why flade you walk with me?  
Dee. Because your yesterdays doings, and words are  
reuation, to sin, and unfeul for any godly creature to see.  
Madam. What is sin?

Dee. To break the Commandement of God.

Madam. Set that down, so If the self same God give you  
a new Commandement taking away the former form of sin  
which he limited by the Law. What remaneth then?

At first Dee would not believe that the command  
intended in a carnal sense. Kelley knew better.

We glad to see you made a happy even successful  
and safe return to us. We are sorry to learn that your  
wife is ill. Please let us know all about her. We are sorry  
that we have been unable to get in touch with  
anyone in the neighborhood who can give  
you information. We will do our best to help you.  
We hope you will be able to get some information  
from the police or from the post office. We hope  
you will be able to get some information  
from the police or from the post office. We hope

But I wanted someone to tell him what he thought about  
the election now each will be asked later to be with me  
Dolan & myself. The 3rd will appear and write a short article  
whatever it is let you know. He has to have freedom  
to do this as needed. In the way mentioned is never  
written upon. We are going to go out and give an  
introduction to him. I don't think he will be able to  
work with him. This was taken from an experiment which  
he is well aware of. He has been given a choice between  
two different men. One of them is a man who has  
been working with Argentina. He is a man who  
is well known in the U.S. and has been working  
with Argentina. The other man is a man who  
has been working with Argentina. He is a man who  
has been working with Argentina.

I have got the up and down of this  
stage now. Now we have seen it over he  
will be in the world another hundred years or  
more. I am sure we give him a hundred years of  
the stages then God will call us all to see that  
he is in other stages before he goes home again.  
He has no more to do here. Then suddenly  
she is a widow again. And so it goes on  
here. And I see either as we go to it and so on  
the rear of God's plan by seeing it a God in the end.

id persuade her that she should be set free if  
she could tell of Gubb's sake and his secret  
unseen to pass by Adonis again.

The few days I spent in Ireland on April 18<sup>th</sup> I thought it was now and strange disease had crept into the angiels in the heat part the world and before the main festivis and I do not see how he professed they pledged "we will make heter all safe and free" I have told a tour in Ireland's Country of as the reverence when I do not understand it to be as his work or what he can in respect, or by reason of our acting of this doctrine.

10. *Self-education* — *Apprenticeship* — *Workshop* — *Education* — *Business*  
11. *Self-education* — *Apprenticeship* — *Workshop* — *Education* — *Business*

Year	Month	Day	Time	Cloudiness	Wind direction	Wind speed	Temperature	Humidity	Pressure	Rainfall	UV Index
2023	January	15	10:00	Partly Cloudy	N	10 km/h	15°C	50%	1012 hPa	0 mm	3
2023	January	15	12:00	Sunny	E	15 km/h	18°C	45%	1010 hPa	0 mm	4
2023	January	15	14:00	Partly Cloudy	S	10 km/h	17°C	55%	1011 hPa	0 mm	3
2023	January	15	16:00	Cloudy	W	15 km/h	16°C	60%	1013 hPa	0 mm	2
2023	January	15	18:00	Cloudy	N	10 km/h	15°C	50%	1012 hPa	0 mm	3
2023	January	15	20:00	Cloudy	S	10 km/h	14°C	60%	1013 hPa	0 mm	2
2023	January	15	22:00	Cloudy	W	10 km/h	13°C	65%	1014 hPa	0 mm	1
2023	January	16	00:00	Cloudy	N	10 km/h	12°C	70%	1015 hPa	0 mm	1
2023	January	16	02:00	Cloudy	S	10 km/h	11°C	75%	1016 hPa	0 mm	1
2023	January	16	04:00	Cloudy	W	10 km/h	10°C	80%	1017 hPa	0 mm	1
2023	January	16	06:00	Cloudy	N	10 km/h	9°C	85%	1018 hPa	0 mm	1
2023	January	16	08:00	Cloudy	S	10 km/h	8°C	90%	1019 hPa	0 mm	1
2023	January	16	10:00	Cloudy	W	10 km/h	7°C	95%	1020 hPa	0 mm	1
2023	January	16	12:00	Cloudy	N	10 km/h	6°C	100%	1021 hPa	0 mm	1
2023	January	16	14:00	Cloudy	S	10 km/h	5°C	105%	1022 hPa	0 mm	1
2023	January	16	16:00	Cloudy	W	10 km/h	4°C	110%	1023 hPa	0 mm	1
2023	January	16	18:00	Cloudy	N	10 km/h	3°C	115%	1024 hPa	0 mm	1
2023	January	16	20:00	Cloudy	S	10 km/h	2°C	120%	1025 hPa	0 mm	1
2023	January	16	22:00	Cloudy	W	10 km/h	1°C	125%	1026 hPa	0 mm	1
2023	January	17	00:00	Cloudy	N	10 km/h	0°C	130%	1027 hPa	0 mm	1
2023	January	17	02:00	Cloudy	S	10 km/h	-1°C	135%	1028 hPa	0 mm	1
2023	January	17	04:00	Cloudy	W	10 km/h	-2°C	140%	1029 hPa	0 mm	1
2023	January	17	06:00	Cloudy	N	10 km/h	-3°C	145%	1030 hPa	0 mm	1
2023	January	17	08:00	Cloudy	S	10 km/h	-4°C	150%	1031 hPa	0 mm	1
2023	January	17	10:00	Cloudy	W	10 km/h	-5°C	155%	1032 hPa	0 mm	1
2023	January	17	12:00	Cloudy	N	10 km/h	-6°C	160%	1033 hPa	0 mm	1
2023	January	17	14:00	Cloudy	S	10 km/h	-7°C	165%	1034 hPa	0 mm	1
2023	January	17	16:00	Cloudy	W	10 km/h	-8°C	170%	1035 hPa	0 mm	1
2023	January	17	18:00	Cloudy	N	10 km/h	-9°C	175%	1036 hPa	0 mm	1
2023	January	17	20:00	Cloudy	S	10 km/h	-10°C	180%	1037 hPa	0 mm	1
2023	January	17	22:00	Cloudy	W	10 km/h	-11°C	185%	1038 hPa	0 mm	1
2023	January	18	00:00	Cloudy	N	10 km/h	-12°C	190%	1039 hPa	0 mm	1
2023	January	18	02:00	Cloudy	S	10 km/h	-13°C	195%	1040 hPa	0 mm	1
2023	January	18	04:00	Cloudy	W	10 km/h	-14°C	200%	1041 hPa	0 mm	1
2023	January	18	06:00	Cloudy	N	10 km/h	-15°C	205%	1042 hPa	0 mm	1
2023	January	18	08:00	Cloudy	S	10 km/h	-16°C	210%	1043 hPa	0 mm	1
2023	January	18	10:00	Cloudy	W	10 km/h	-17°C	215%	1044 hPa	0 mm	1
2023	January	18	12:00	Cloudy	N	10 km/h	-18°C	220%	1045 hPa	0 mm	1
2023	January	18	14:00	Cloudy	S	10 km/h	-19°C	225%	1046 hPa	0 mm	1
2023	January	18	16:00	Cloudy	W	10 km/h	-20°C	230%	1047 hPa	0 mm	1
2023	January	18	18:00	Cloudy	N	10 km/h	-21°C	235%	1048 hPa	0 mm	1
2023	January	18	20:00	Cloudy	S	10 km/h	-22°C	240%	1049 hPa	0 mm	1
2023	January	18	22:00	Cloudy	W	10 km/h	-23°C	245%	1050 hPa	0 mm	1
2023	January	19	00:00	Cloudy	N	10 km/h	-24°C	250%	1051 hPa	0 mm	1
2023	January	19	02:00	Cloudy	S	10 km/h	-25°C	255%	1052 hPa	0 mm	1
2023	January	19	04:00	Cloudy	W	10 km/h	-26°C	260%	1053 hPa	0 mm	1
2023	January	19	06:00	Cloudy	N	10 km/h	-27°C	265%	1054 hPa	0 mm	1
2023	January	19	08:00	Cloudy	S	10 km/h	-28°C	270%	1055 hPa	0 mm	1
2023	January	19	10:00	Cloudy	W	10 km/h	-29°C	275%	1056 hPa	0 mm	1
2023	January	19	12:00	Cloudy	N	10 km/h	-30°C	280%	1057 hPa	0 mm	1
2023	January	19	14:00	Cloudy	S	10 km/h	-31°C	285%	1058 hPa	0 mm	1
2023	January	19	16:00	Cloudy	W	10 km/h	-32°C	290%	1059 hPa	0 mm	1
2023	January	19	18:00	Cloudy	N	10 km/h	-33°C	295%	1060 hPa	0 mm	1
2023	January	19	20:00	Cloudy	S	10 km/h	-34°C	300%	1061 hPa	0 mm	1
2023	January	19	22:00	Cloudy	W	10 km/h	-35°C	305%	1062 hPa	0 mm	1
2023	January	20	00:00	Cloudy	N	10 km/h	-36°C	310%	1063 hPa	0 mm	1
2023	January	20	02:00	Cloudy	S	10 km/h	-37°C	315%	1064 hPa	0 mm	1
2023	January	20	04:00	Cloudy	W	10 km/h	-38°C	320%	1065 hPa	0 mm	1
2023	January	20	06:00	Cloudy	N	10 km/h	-39°C	325%	1066 hPa	0 mm	1
2023	January	20	08:00	Cloudy	S	10 km/h	-40°C	330%	1067 hPa	0 mm	1
2023	January	20	10:00	Cloudy	W	10 km/h	-41°C	335%	1068 hPa	0 mm	1
2023	January	20	12:00	Cloudy	N	10 km/h	-42°C	340%	1069 hPa	0 mm	1
2023	January	20	14:00	Cloudy	S	10 km/h	-43°C	345%	1070 hPa	0 mm	1
2023	January	20	16:00	Cloudy	W	10 km/h	-44°C	350%	1071 hPa	0 mm	1
2023	January	20	18:00	Cloudy	N	10 km/h	-45°C	355%	1072 hPa	0 mm	1
2023	January	20	20:00	Cloudy	S	10 km/h	-46°C	360%	1073 hPa	0 mm	1
2023	January	20	22:00	Cloudy	W	10 km/h	-47°C	365%	1074 hPa	0 mm	1
2023	January	21	00:00	Cloudy	N	10 km/h	-48°C	370%	1075 hPa	0 mm	1
2023	January	21	02:00	Cloudy	S	10 km/h	-49°C	375%	1076 hPa	0 mm	1
2023	January	21	04:00	Cloudy	W	10 km/h	-50°C	380%	1077 hPa	0 mm	1
2023	January	21	06:00	Cloudy	N	10 km/h	-51°C	385%	1078 hPa	0 mm	1
2023	January	21	08:00	Cloudy	S	10 km/h	-52°C	390%	1079 hPa	0 mm	1
2023	January	21	10:00	Cloudy	W	10 km/h	-53°C	395%	1080 hPa	0 mm	1
2023	January	21	12:00	Cloudy	N	10 km/h	-54°C	400%	1081 hPa	0 mm	1
2023	January	21	14:00	Cloudy	S	10 km/h	-55°C	405%	1082 hPa	0 mm	1
2023	January	21	16:00	Cloudy	W	10 km/h	-56°C	410%	1083 hPa	0 mm	1
2023	January	21	18:00	Cloudy	N	10 km/h	-57°C	415%	1084 hPa	0 mm	1
2023	January	21	20:00	Cloudy	S	10 km/h	-58°C	420%	1085 hPa	0 mm	1
2023	January	21	22:00	Cloudy	W	10 km/h	-59°C	425%	1086 hPa	0 mm	1
2023	January	22	00:00	Cloudy	N	10 km/h	-60°C	430%	1087 hPa	0 mm	1
2023	January	22	02:00	Cloudy	S	10 km/h	-61°C	435%	1088 hPa	0 mm	1
2023	January	22	04:00	Cloudy	W	10 km/h	-62°C	440%	1089 hPa	0 mm	1
2023	January	22	06:00	Cloudy	N	10 km/h	-63°C	445%	1090 hPa	0 mm	1
2023	January	22	08:00	Cloudy	S	10 km/h	-64°C	450%	1091 hPa	0 mm	1
2023	January	22	10:00	Cloudy	W	10 km/h	-65°C	455%	1092 hPa	0 mm	1
2023	January	22	12:00	Cloudy	N	10 km/h	-66°C	460%	1093 hPa	0 mm	1
2023	January	22	14:00	Cloudy	S	10 km/h	-67°C	465%	1094 hPa	0 mm	1
2023	January	22	16:00	Cloudy	W	10 km/h	-68°C	470%	1095 hPa	0 mm	1
2023	January	22	18:00	Cloudy	N	10 km/h	-69°C	475%	1096 hPa	0 mm	1
2023	January	22	20:00	Cloudy	S	10 km/h	-70°C	480%	1097 hPa	0 mm	1
2023	January	22	22:00	Cloudy	W	10 km/h	-71°C	485%	1098 hPa	0 mm	1
2023	January	23	00:00	Cloudy	N	10 km/h	-72°C	490%	1099 hPa	0 mm	1
2023	January	23	02:00	Cloudy	S	10 km/h	-73°C	495%	1100 hPa	0 mm	1
2023	January	23	04:00	Cloudy	W	10 km/h	-74°C	500%	1101 hPa	0 mm	1
2023	January	23	06:00	Cloudy	N	10 km/h	-75°C	505%	1102 hPa	0 mm	1
2023	January	23	08:00	Cloudy	S	10 km/h	-76°C	510%	1103 hPa	0 mm	1
2023	January	23	10:00	Cloudy	W	10 km/h	-77°C	515%	1104 hPa	0 mm	1
2023	January	23	12:00	Cloudy	N	10 km/h	-78°C	520%	1105 hPa	0 mm	1
2023	January	23	14:00	Cloudy	S	10 km/h	-79°C	525%	1106 hPa	0 mm	1
2023	January	23	16:00	Cloudy	W	10 km/h	-80°C	530%	1107 hPa	0 mm	1
2023	January	23	18:00	Cloudy	N	10 km/h	-81°C	535%	1108 hPa	0 mm	1
2023	January	23	20:00	Cloudy	S	10 km/h	-82°C	540%	1109 hPa	0 mm	1
2023	January	23	22:00	Cloudy	W	10 km/h	-83°C	545%	1110 hPa	0 mm	1
2023	January	24	00:00	Cloudy	N	10 km/h	-84°C	550%	1111 hPa	0 mm	1
2023	January	24	02:00	Cloudy	S	10 km/h	-85°C	555%	1112 hPa	0 mm	1
2023	January	24	04:00	Cloudy	W	10 km/h	-86°C	560%	1113 hPa	0 mm	1
2023	January	24	06:00	Cloudy	N	10 km/h	-87°C	565%	1114 hPa	0 mm	1
2023	January	24	08:00	Cloudy	S	10 km/h	-88°C	570%	1115 hPa	0 mm	1
2023	January	24	10:00	Cloudy	W	10 km/h	-89°C	575%	1116 hPa	0 mm	1
2023	January	24	12:00	Cloudy	N	10 km/h	-90°C	580%	1117 hPa	0 mm	1
2023	January	24	14:00	Cloudy	S	10 km/h	-91°C	585%	1118 hPa	0 mm	1
2023	January	24	16:00	Cloudy	W	10 km/h	-92°C	590%	1119 hPa	0 mm	1
2023	January	24	18:00	Cloudy	N	10 km/h	-93°C	595%	1120 hPa	0 mm	1
2023	January	24	20:00	Cloudy	S	10 km/h	-94°C	600%	1121 hPa	0 mm	1
2023	January	24	22:00	Cloudy	W	10 km/h	-95°C	605%	1122 hPa	0 mm	1
2023	January	25	00:00	Cloudy	N	10 km/h	-96°C	610%	1123 hPa	0 mm	1
2023	January	25	02:00	Cloudy	S	10 km/h	-97°C	615%	1124 hPa	0 mm	1
2023	January	25	04:00	Cloudy	W	10 km/h	-98°C	620%	1125 hPa	0 mm	1
2023	January	25	06:00	Cloudy	N	10 km/h	-99°C	625%	1126 hPa	0 mm	1
2023	January	25	08:00	Cloudy	S	10 km/h	-100°C	630%	1127 hPa	0 mm	1
2023	January	25	10:00	Cloudy	W	10 km/h	-101°C	635%	1128 hPa	0 mm	1
2023	January	25	12:00	Cloudy	N	10 km/h	-102°C	640%	1129 hPa	0 mm	1
2023	January	25	14:00	Cloudy	S	10 km/h	-103°C	645%	1130 hPa	0 mm	1
2023	January	25	16:00	Cloudy							

How long did you continue after you had  
known the doctor that you was  
still there he was. I did not know on  
what a Partnership between Dr. and Rev.  
Rev. Dr. Martin who it seems the thing was  
on his but there people do have a lot belief  
in the doctor Rev. and Dr. lived apart

soon after the Covenant was signed. However, the reason for this may have been his own growing interest as an alchemist which caused him to leave court time in the company of the Emperor Rudolph and other Bohemian nobles. Kelley possessed quite enough know-how to keep his personal retinue to give him the title *equites etiam*, which in England I was later informed as a King's hand. True or untrue to Kelley as a Master of the Kingdom of Bohemia."

It might be speculated that if the angels fulminated the judgment due to the way that Kelley was going with the ability to do such things, then either he was too good for his own good. A more likely possibility may be to explain Kelley's sudden success as an alchemist. Dee's older son, Arthur, however, did come to a sticky death. He had it written history that Kelley, Melchior, and Paulus had sold the Sun to a new god, who, whether the truth, Kelley enjoyed a sudden fame and wealth on his return to Prague. The following year he reported

that he had now made Kelley to sing he TISF the song of Alchemists, but that was just his first achievement as a master alchemist. The next stage is when he becomes dependent on how who would be his master. In this he became the King of Kynwhedde, and was promised by a spirit of the new kingdom that he would become the true prince that he always supposed that he would be. It is interesting to note that at least on the part of the human beings involved

## A Gnostic Union?

It is common for modern critics to regard the whole affair as a trick by Kelley to sleep with Jane Dee. They say the incident is out of character with the rest of the

Enochian communications, that Kelley was deeply unhappy with his own wife, and perhaps intimated to Jane Dee. This is to view the matter from a jaded, modern perspective which does a disservice to the marriage view. Adultery was a serious crime in Elizabethan times, particularly to those men and women who considered themselves good Christians.

I see no reason to suspect that Kelley is any less sincere in his expression of love than Dee or his wife. As far as the fault of character for the angels they had already delivered several radical doctrines to Kelley that can only be described as Gnostic, or at least non-orthodox:

That Jesus was not God

That no prayer ought to be made to Jesus

That there is no sin

- That man's soul doth go from one body to another chiding quickening of animation

That as many men and women as are now have always been. That is, so many humane bodies, and humano souls perished more nor less, as are now, have always been

- That the generation of mankind from Adam and Eve, is not an history, but a creation which hath an other action

- No Holy Ghost they acknowledged

- They would not suffer him to pray to Jesus Christ, but would rebuke him, saying, that he robbed God of his honour, etc."

This question then becomes who was to blame if the angels? In my opinion, it was to bring about a symbiotic union between Dee and Kelley. Remember, the angels regarded Dee and Kelley as two halves of a single

whole. To unify them, their system of magic to human & Bohemian were necessary and interrelated and could without the collaboration of the other. Since neither Dee nor Kelley would ever have agreed to a

in those sexual unions to bind the wives together spin a web which binds them. In the pages of sex, the angels chose the next best option and used two wives as surrogates. Each wife represents her husband. In Christianity, husband and wife are one flesh. By lying with Jane Dee, Kelley was uniting with an extension of Dee himself. Similarly, by taking both of Kelley's wives, Dee indeed had a sexual manner with Kelley.

There is a great deal of Gnostic imagery in the Enochian communications and keys. Along the tradition of Enoch, it is the use of sexual energy to bring about a union with the divine in order to achieve a spiritual state of awareness and divine gnosis. This concept of sexual spirituality and awakening is common around the world. It is employed in various traditions, including some of theistic sects in India, China, and Tibet. It also finds frequent use in Hermeticism, Sufi Sufism, and even Western magick schools like the Temples of the Weather. It is also associated with the teachings of Aleister Crowley.

It is frustrating that the Enochian diaries break off so soon after the exchange of the wives. Suitably empowered with sexual energy, transcriptions of the sessions of sexual possessions probably reveal many profound secrets. A diary might give us an idea of how to actually employ the Watchtowers and Keys of Enochian magic so earnestly sought. If we were delivered in the winter of months following the end of the year 1615, Kelley may have learned the manufacture of the red powder. If so, the transcription of those conversations have never been discovered. If there was any such record, it appears to have been lost forever.

## CHAPTER FOUR

# Enochian Magic and the Apocalypse

### THE PURPOSE OF THE ANGELS

Why did the angels deliver Enochian magic to John Dee? It seems this question is never asked by those who study Dee and his angelic transcripts. Scholars tend to assume that learning of the angels is either from the various deceptions by Kelley, or airy fantasies called "visions" or "illusions." We cannot stress enough that these sessions, Modern Enochian magicians, when they consider the matter at all, seem content to accept explanation that the angels came to teach Dee the secret of the patriarch Enoch's wish that the wisdom of the angels be taught to the human race.

Knowing why the magic was given to Dee is central to understanding its true purpose. Dee believed the magic was a reward for his service to the angels in conveying their message to the rulers of Europe. He saw himself as their prophet, and thought that at some time he would be granted the angels' word of permission to perform the initial eighteen-day ritual of evocation. This would allow him to use the spirits of the Watchtowers for his own personal ends.

## A COVENANT UNFULFILLED

In essence, Dee regarded his dealings with the angels as a legal contract. Enochian magic was payment for services rendered. This is a familiar pattern in medieval magic. The witch's pact with the Devil (if it ever truly existed) involved acts of evil performed in exchange for occult powers he wished to have. In Dee's case, it was the Devil's soul. The black pact between ceremonial magicians and the Devil is essentially the same as the witch's pact, save that the magician usually got the power first and pledged to turn over his soul to the Devil after the magician died or at the end of what might be specified in the pact.

The Book of Spirits mentioned in Chapter One is another form of a spirit pact, where the magician agrees to pay the Devil the spirit's services by giving up his soul according to the Book of Spirits. It is separate from the black pact. A magician, if he or she was spiritual enough, could earn the service of a host of spirits merely by calling upon the authority of God without paying for services in return. This is how John Dee understood his blank book of forty-eight sauntered leaves.

Dee viewed his arrangement with the Enochian angels as similar to the Covenant between the ancient Hebrews and IHVH. Indeed he may have seen himself as a latter day Moses. God, through his messengers, spoke to Dee and Kelley after these divine teachings and commandments. In light of the many different realities, he regarded his cross-muching in the skies as a test of his faith, similar to the test of Abraham's faith when God commanded Abraham to sacrifice his firstborn son Isaac (Genesis 22:2). He specifically calls

the letter to God signed by himself, Kelley, and their wives in which they agree to exchange bed partners, a "covenant," and mentions in it their "Abraham-like faith and obedience unto thee our God."

There is no mention made in the Covenant of specific payment by God for the obedience of Dee, Kelley and their wives, but previously the spirit Madimi sets the form of compensation:

Behold, if you resist not God, but shut out Satan through unity amongst you) thus it is said unto you. Assemble your selves together every seventh day, that your eyes may be opened, and that you may understand by one that shall teach you, what the secrets of the holy books delivered unto you are. That you may become full of understanding, and in knowledge above common men.

**Every seventh day is Monday the Sabbath or holy day of the Enochian angels.**

## "ELEMENTS OF THRASHING"

It seems implausible that the angels, who throughout the conversations show concern only for their own purposes, convey with great difficulty over a period of years

from an Enochian angel, would be beneficial to Dee and Kelley. When Dee and Kelley request aid from angels on personal matters, the angels either put them off with vague promises or tell them outright that their concerns do not interest them. With the possible exception of Madimi, who came most often in the form of winged bull and carried a large persona of a man,

Dee, the angels show no affection for the men. The Enochian angels manipulated Dee and Kelley as unwitting instruments to achieve their own higher goals. The angels planted the system of Enochian

magic am I taught now by angelic voices. These have taught whatsoever to do what he wishes either Dee or Kelley. Indeed we have nothing to do with the doings of man. man is extremely naive for any man seen Enochian magic—do believe that Enochian magic was delivered to the earth for his or her personal benefit.

The angels intend that Enochian magic be used to rule the process of evolution and creative magic. It will be for present use which begins with the new aeon that is about to dawn—a transformation like that described in the book of Amos in which the gates of heaven are opened. The angels never say the words "angels are here." However, it looks like Kelley expresses it in his own words when he was speaking with the archangel Michael. Kelley says that Dee only said "I give you my word" in these words:

"I have chosen you, to enter into my barn; And have commanded you to open the Corn, that the scattered may appear, and that which remaineth in the sheaf may stand And have entered into the field, and so unto the seventh. And have delivered unto you the Testimony of my spirit to come

For my Barn has been long without Threshers. And I have kept my Lawgiver for a long time hid in unknown places: Which Lawgiver is the Doctrine that I deliver unto you. Which is the Instrument of threshing, wherewith you shall beat the Sheaf, that the Corn which is scattered, and the rest may be all one."

But a Word in the mean season;

I'll be Master of the Barn, owner of the Corn, and deliverer of thy Lawgiver. If thou be mine [And unto you there is nothing, for you are hirelings, whose reward is in heaven.]

Then see, that you neither thresh, nor unbinde, until I bid you, yet it be sufficient unto you, that you know my house, that you know the nature I will put you to. That I favour you

so much as to entertain you the labourers within my Barn for within it thresheth none without my consent."

### • BLINDNESS OF JOHN DEE

It is commonly believed that the angels intended to honor him as their prophet and spokesman to the princes and peoples of the world. He seems never to have asked why the angels chose upon him the vast system of Enochian magic, but simply used it as a reward for his lifelong piety. He saw himself as chosen by God and did not question choice. Kelley, on the other hand, always said the angels were deceiving and using them. He said they were demons in disguise.

It is difficult to understand how Dee could have been ignorant of the implications of Enochian magic. Reason the angels chose Dee as the human instrument to reveal Enochian magic to the world. His knowledge of ciphers and his skill in the mathematics and magic of the Kabbalah. Dee was one of the few of his age willing and able to receive such a transmission and clever enough to make sense of it.

### OPENING THE GATES

The primary action of the magic is the opening of the gates of the four Watchtowers that stand at the corners of the world. Each Watchtower has twelve gates, which correspond to twelve angelic "cities" or dimensions of reality. The gates of the Watchtowers are opened by means of forty-eight Keys or Calls (the angels use both). They may be termed Calls because they evoke angelic hierarchies from the cities, through the gates

of the watch-towers at the four corners of the Earth. The leader of each tower by the key on the square of the Watch-towers at the four corners of the world have since their regions recorded by Dee in his book *That Containeth Seven and Twenty et Victoriae Terraestris.*

Dee was aware of the angelic teaching that the disobedience of Adam was responsible for the curse of God upon Earth; he saw the responsibility of the angels as a godlessness. The Watch-towers were established at the moment time began, which was when Adam was expelled from the tree. "But I suppose instead when Adam was expelled there was first need to world being kept in awe of Angels keeping watch over the world." We know that the Watch-towers are the Watchers of Water, and that they keep a great vision of the Watch-towers extending to the ends of the Earth. Thus the souls of the Angels in the Earth which are the Watch-towers, and Watch-towers.

The universe of time, in which exists human consciousness, is established in the tree. Kelley says, "The tree is but a memory of the Watch-towers that stand in the air; and the Watch-towers are established before the tree; for the Watch-towers did support the sky, and keep it in its place, even when the tree was fallen. The supporting pillars of the Watch-towers were six, ten, or sixteen, and so far as I can see, but part thereof are the keepers they do, and regulate the laws of cause and effect."

I open the Gates of the Watch-towers to implore the eternal with the emperors of all the worlds in our world, not only the just angels who follow and lead and exhort us, judgment day by transformation known as the apocalypse, but the other angels who sympathize with the daemons of men and who will act as

instruments of punishment. It is in this sense that Enochian magic is the "instrument of threshing." Elsewhere the angel Mapsumma tells Dee, "You could if you be God hath opened unto you his Judgment Gate, and delivered unto you the keyes, that you may enter. . . A gate, once opened, permits travel in either direction."

### To DOCTRINE OF THE ANGELS

In the language of the Keys and the conversation of angels are filled with apocalyptic imagery. The keys seem to introduce it in an almost random way when Dee is asking about the health of distant friends trying to get money to travel, or when Kelley is telling in wholesale from them the secret of the end times. However, this description of the manner in which the godless Earth will be punished and tortured because she harbors sinful humankind is the doctrine of the angels, as Mapsumma tells Dee:

The heavens are called righteous, because of their obedience. The earth accused, because of her forwardness. Those therefore, that seek heavenly things, ought to be obedient; lest with their forwardness they be consumed in the end, burnt to ashes with fire, as the Earth shall be in the end of time.

Now in a nutshell, at the same time the angels have been preaching in the crowned heads of Poland and Lithuania. The forwardness, or impudence, of the goddess Earth lies in her providing sustenance and shelter for incarnated human souls. The goddess Earth offers up her own body to human souls, and from these they form their bodies of flesh. At the same time become one flesh with the goddess, and thus her body. The stated necessity to punish her, and erring

human so by as the us brauon the Enochian angels offer for the coming apocalypse

Dee understood the apocalypse in the traditional Christian sense, as is not exactly the same as the way he English angels understand it. Dee the apocalyptic was in fact a series of pastored masters brought about by the angelic agents — who at the will of God are also renamed —. However, it is implied from the "Human Consecrations" in the apocalypse which were the opening of the gates of the Watchtowers that these gates can only be opened by "Angels" from the Nine Empyrean Stars, controlled by the Angels that we can only make able to open the gates.

### "INVOCATION OF THE FIFTH OF THE CHURCH WILL OF MAN"

We know that the work of the angels begins when Lucifer has been banished from the Earth, and that is not until 1970 according to the manuscript. This is not within the power of angels, as Ave tells Dee.

Dee: As for the form of our Petition or Invocation of the good Angels, what sort should it be of?

Ave: A short and brief speech

Dee: We beseech you to give us an example: we would have a consonant; it should be of more effect.

Ave: I may not do so.

Kelley: And why?

Ave: Invocatio proceedeth of the good will of man, and of the heat and fervency of the spirit. And therefore is prayer of such effect with God.

Dee: We beseech you shall we use our form to all:

Ave: Every one after a divers form

Dee: If the mode do miscarre or prolnpt a divers sorte  
me mean

Are I know not for I dwell not in the soul of man

Evocation (calling out) and invocatio (calling in) are functions of human free will. Spiritual beings must be invoked into our reality by human beings. We must open the gates and admit the servants of Coronzon (the Enochian name for Lucifer) ourselves. Evocation and creation are not a part of the business of angels, but of humans.

The angels can make use of the human voice in calling or banishing for their knowledge of the Watchtowers and the Keys as it suits their purposes. My master made clear to Dee that he was not to work the ritual evocation of the Keys without their express permission, which was never granted in Dee's lifetime. To be doubly sure he withheld details of the working. Although they promised to reveal these details after the fulfillment of the ritual, there is no evidence that they kept their word. If they did, the manuscript appears to have been lost.

### "HAVE NOTHING IN ME TIED TO TIME"

An understanding of the apocalypse held by fundamentalist Christians is that it will be primarily a series of physical disasters provoked by physical agents. The signs of judgment will appear upon the surface of the earth in unpleasant physical bodies and sow material woes cause volcanic eruptions, earthquakes, and so on. This is a painfully materialistic understanding. The events of the apocalypse are spiritual, and spirits have no bodies. They exist in the astral world and cannot directly affect the physical world.

For angels to affect the physical world, they must use human beings as their fleshly instruments. They do this by controlling the behavior of human beings through the unconscious mind. By manipulating humans they are then able to cause those humans to change the world around them. This is only through the medium of flesh that the angels are able to perceive the physical universe. That is why it was necessary for souls to incarnate in the first place. Human beings are incarnated angels.

The limitation of angelic awareness is indicated by the angel Gabriel, who, when asked by Dee for some information about Cancerus, who was not present, states "When we enter into him we know him, but upon his entering us we know him not." He continues "we see in these others we enter, and not our time. An unnamed angel says to Dee: "For he that Jeareth with me, doeth not as with a man; for I have nothing to do with him." This last he has said to me." His great lack of adaptability may help to explain why the Enochian teachings were received.

In my opinion, the apocalypse prepared by the Enochians will be primarily a spiritual event. It may also bring with it an extensive physical catastrophe. The gates of the Watchtowers that stand guard at the four corners of our dimension of reality are being constructed. When these are opened they will seal the damages of a world that exists in parallel world, back into our subconscious minds.

Spirits are primal, not material. They dwell in the depths of mind and consciousness with all their dreams, unconscious impulses, and more rarely in waking visions. They affect our feelings and our thoughts

beneath the level of our conscious awareness. Sometimes they are able to control our actions either partially as in the case of irrational and obsessive behavior or fully or completely as in the case of possession. Through us by using us as their physical instruments, and only through us are they able to affect physical things.

## THE DEMONS WITHIN OURSELVES

The Enochian communications teach us that not only does humanity itself face a threat from the apocalypse, though the Mayan form is denied to John Dee and Edward Kelley, but that four centuries ago the world's most abominable disease, the smallpox, began to spread across the globe. It has been described as such a terrible plague that it has descended like a black cloud over Europe. At the same time, we must let the reader know that there are many forms of a species of worm egg that is found in a welcome place there all at once, but with whom there was intermingled substance that had been there slowly over a period of years or even decades. In the hands of individuals that used this worm, they would let them remain a household companion in able minds. These worms were once their whence they will establish themselves readily.

Once they have taken up residence, we will be powerless to prevent them using our bodies as tools toward their and their negative ends. These apocalyptic spirits will set person against person, nation against nation, increasing the degree of social and chaos in human society until at last the full horror of Armageddon has been realized upon the stage of the world. The corruption of human thoughts and feelings may require generations to bring to full fruition. Only

after the washing and burning — so far as we are concerned with the horns of the apocalypse nothing else can be said about the material realm.

### THE APOCALYPSE IS NOT PREORDAINED

What the Enochian angels intended the Keys to accomplish and what the Keys are likely to do today may be entirely different. Spirits are not infallible. They often perceive things which could never be known by us. So if you believe that the intended purpose of the Keys was to bring about the end of the world, you are still in error. It is very clear that there is nothing such a thing as an apocalypse.

However, it stands clear that it was the intention of the angels to use the Keys in order to open a doorway to another dimension, perhaps in order to make contact with nature, as Dee believed, but to open the way for the demons of Coronazon to enter into our unconscious minds. This they succeeded in doing. That is why the demons became so powerful when they became free. However, it is also true that they have been trying to penetrate our perceptions, emotions and thoughts.

For many years I have been writing a series of papers on the use of the Keys to show that it is not possible to do anything with them if it is not the intent of the angels or demons. Also, even though the angels intended the Keys to be revered, Modern magicians no longer practice the ceremony which was the primary purpose of the Keys. The uses of the Keys in the Apocalypse Working (as I call it) were probably never as varied as Dee and Kell's, a thought which, however,

is reconstruct its outline. Instead, modern magicians tend to the edges of Enochian magic using various aspects of it in their rituals, but they do not dare to use the unapplied magic's potent force.

It may be that Enochian magic was deliberately designed by its creators to be an effective system of personal magic in order to insure its survival and continuous use by human beings. What better way to guarantee that it will survive than to make it a practical way to use the angels? It is remarkable that the Keys have brought some people to Enochian magic, and others to other forms of magic, but the working of the Keys has not been discontinued. It has been used to serve the systems of two private ends, and will go on doing so.

## CHAPTER FIVE

# The History of Enochian Magic

### RICHARD COTTON BUYS A LIBRARY

After Dee's death in 1608, his library was sold to the antiquarian Sir Robert Bruce Cotton (1570-1631). Cotton also acquired at least some of Dee's magical apparatus, including his scrying table, one of his crystals, and the sword used in conjunction with the crystal, and a copy of the table. Some of these objects afterwards made their way into the British Museum collection via the Cottonian Library. The stone was acquired by the British Museum in later years. The table was extant in Meno Casaubon's *True and Faithful Relation*. The brass engraving of its top, pictured at the beginning of *A True and Faithful Relation*, was copied from the original design. This table has since disappeared.

The history of the transcript of the angelic conversations is curious, since it reveals an almost supernatural survival of some of the manuscripts. Those acquired by Cotton (part of Dee's *Liber Mysteriarum*) make up the extent of Casaubon's *A True and Faithful Relation*. Charlotte Fell Smith called these "the last thirteen books" of the transcript.<sup>1</sup> They cover the period from May 28, 1583, to April 2, 1587, with increasingly large gaps of time toward the end of the record. They resume again briefly, to the year 1607 from March 20 to

September 7 During this latter period, Dee relied on the inferior scrying services of Bartholomew Hickman. The 607 transcripts contain nothing of value. The gap between the last scrying session with Kelley and the first recorded session with Hickman is called by Casaubon "a vast chasma or hiatus."

About the books of the transcript that were published by Casaubon John Aubrey wrote: "Meredith Lloyd says that John Dee's printed booke of Spirits is not above the third part of what was writt, which were in Sir Robert Cotton's library many whereof were much m<sup>r</sup> & m<sup>r</sup> by being buryed in the ground in a field to digge after it." About this burying of the manuscripts, Casaubon states: "The book had been delivered to him by his son Arthur, who had never yet let any man see it, though he had been asked to do so. It was written in a very small hand, which was hard to read, and Arthur did not understand the writing, so he did not dare to have it written out before it should be too late."

## BURIED IN THE EARTH?

The notion that Dee's magical books were buried in a field to prevent discovery is very romantic, but seems too far-fetched to be taken seriously. More likely, the book in the library was the result of a bet made before Cotton acquired it. However, it is possible that Dee or his eldest son Arthur (1579-1651) took the extreme measure of interment to ensure that the angelic conversations remain secret. Arthur was upset about Casaubon's book, which was published eight years before he saw it reach the print shop. He had nothing to do with the content of the book, since Arthur himself was

involved in occult and alchemical experiments. He simply did not want the teachings of the angelic kingdom and did not wish his father's name associated with them.

Some of Dee's lost diaries and other papers passed at Arthur's hands. Aubrey writes: "Arthur searched the zenith for any instructions Dee might have left describing how to actually use Enochian magic. Deacon writes: "Arthur spent much time in his later years trying to recover his father's missing manuscripts, which were supposed to be scattered as far abroad as Prague, Rome, Brussels and Amsterdam."<sup>12</sup> After Arthur's death "his remaining notes and any manuscripts belonging to his father seem to have been dissipated among his numerous children ... and except for odd scraps of information here and there, to have been lost to posterity."

## THE SECRET DIARY OF A THIRTEEN-YEAR-OLD GIRL

The survival of Dee's transcript of the angelic conversations that took place prior to May 28, 1583, is even more remarkable. Casaubon knew nothing about their existence. Thirteen years after the publication of *A True and Faithful Relation*, the earlier papers fell into the hands of the antiquarian Elias Ashmole. A merchant who was well known around London as a buyer of old manuscripts, bartered them in exchange for a book from one of the wardens of the Tower of London who in turn had acquired them from his wife.

While courting her first husband, the wife of the warden had bought an old chest with a "very good lock and latches of extraordinary neat work" from a shop. It had formerly belonged to the surgeon John Woodward, who probably bought it at Dee's estate sale in 1609. She kept the chest for twenty years without noticing

a mythic god about it. Then, while moving it one day, she heard a noise. Her second husband opened up the bottom and discovered "a large secret drawer stuffed full of papers, and a rosary of olivewood beads with a cross, which had caused the rattle."

The papers in Dee's chest covered the conversations with the angels from December 22, 1581, down to the beginning of Casaubon's book. They also contained the manuscript of *Arte of the Heptameron* and *Liber Scientiarum Auxilium et Victoriae Terrestris*—a truly extraordinary treasure. Since some of it is written in Latin, and the rest in Dee's rather crabbed hand, the lower ranking deity considered to be the author (Astrovile, of course, was delighted).

## EARLY ENOCHIAN SCHOLARS

Thanks to the secondary sources cited above, Ashmole and Casaubon have surely become the most prominent figures in Enochian magic history, but there is a third figure, Francis Bacon, who has written about Ashmole. It is interesting to note that the Society of Friends (Quakers) as a whole seem to have resisted the occult at first, but by the time of Francis Bacon's Ashmole biography, there is a strong connection. In 1616, he had attempted occultic experiments. Like Arthur Dee before him, Ashmole was, in the end, so fled by his own upstart claims concerning the actual application of the Keys to the Watchtowers.

From time to time other scholars with occult inclinations have attempted to unravel the transcripts. There is a fascinating section concerning the Enochian knot in British Library manuscript Harley 6482. It is part of a larger magical workbook (Harley 6481-6) ascribed to the seer Edward Hermitage, a magician

Thomas Rudd, who published Dee's famous *Table of the Four Watchtowers* and Euclid's *Elements* in 1651.

## ENOCHIAN MAGIC IN THE GOLDEN DAWN

Since the mini-revival of Enochian magic that took place in the mid-1800s—the seventeenth century there does not appear to have been any specific attempt to understand and practice the teachings of the angels until the efforts of the Hermetic Order of the Golden Dawn. A secret magical society dedicated to the practice of magic magic, the Golden Dawn was founded in London in 1887 by three Freemasons determined to revive the traditional signs of the Renaissance order to create a true Rosicrucian society.

One of the founders, Samuel Liddell "MacGregor" Mathers (1854-1918), spent much of his time as a young man in the library of the British Museum, where many of Dee's writings were kept. London briefly became some of the original conversations of Mathers and his colleagues, as well as the present system of Enochian magic. From Sir Dee and Edward Kelley, there is no mention in Gedenk that any of the original material in the system of Mathers' was derived from any of Casaubon's book beyond the title page.

The Enochian magic of the Golden Dawn is almost completely concerned with the Great Table of the Four Watchtowers and the forty-eight Keys of Enoch. While Mathers was perceptively enough to add to the Table a deal on various angels or spirits whose names may be extracted from the Watchtowers by a specific set of rules—there is no mention of the spirits of the Thirty

Aethers—therefore one geographic zone who rule the different regions of the world. Thus, Golden Dawn Enochian magic is only a portion of the magical system received by Dee and Kelley.

It is cred't Mather was able to add, in a more or less oblique way, many details concerning the Watchtowers that are not clearly stated in the angelic conversations. In Golden Dawn magic, the Watchtowers are explicitly connected with colors, signs of the zodiac, invocations, letters of Tetragrammaton, and occult elements. These correspondences have immense usefulness in practical rituals that employ the Watchtowers. The keys were referred by Mather to the Aethers, to different parts of the Great Table, and to the four sides of the Table. Every six days specifically, a certain Key in Enochian evokes a particular spirit. The system of Enochian magic used in the Golden Dawn will be the subject of a later chapter.

### ATLISTER CROWLEY

One of the young members of the Golden Dawn was Aleister Crowley (1875-1947). Crowley is the most famous magickian of the twentieth century. When he was a young child, his mother (a member of the fanatical Plymouth Brethren sect) referred to him as the Beast. His young mind seized on this label as a revelation. In his *Confession* he writes, "But my mother believed that I was actually Anti-christ of the Apocalypse..." [and above on the same page,] "I have never lost sight of the fact that I was in some sense or other the Beast 666." Here the Beast and the Anti-christ are confused, but the confusion was his mother's, not Crowley's, who always understood himself to be merely the herald of the Antichrist.

Crowley eagerly devoured Golden Dawn magic. He was strongly drawn to the magic of the dark side—the goetia. His mentor in the Golden Dawn, A. J. Bennett, warned him against this line of study, but Crowley paid no heed. This attraction to evil, coupled with his Bohemian habits, made him unpopular among the conservative leaders of the Order. Eventually Crowley and the older Bennett parted ways. Crowley continued using the Golden Dawn teachings for the remainder of his life. More than with any other aspect of Golden Dawn magic, it was associated with Crowley's language and the keys to the Watchtowers. Crowley considered himself a reincarnation of Edward Kelley, and to some extent he shared Kelley's scrying ability.

While wandering through Algeria in 1909, Crowley invoked the Fourty-four Aethers in sequence of ten to the Twenty-eighth Step Master Key, the Immunity Key, and so on. The Key to all the Aethers is the Immunity Key. It is the master of the Aethers, and it is also the last known key to any magical ritual. Crowley had the thirty Aethers pronounced while visiting Mexico, and he had invoked the thirtieth and twenty-ninth Aethers so he was merely taking up where he had left off.

### CROWLEY'S INVOCATION OF THE AETHERS

This method of working was similar in some respects to that of Dee and Kelley. He would get away from where he could be alone with his disciple, Victor Neuberg. Then he would recite the nineteenth Key with the name of the Aether he sought to invoke inserted in the text at the proper place. It is not clear to me whether or not the English version is the correct version of the Key. The Enochian version would be correct.

in his *Confessions* he speaks of hanging a Rose Key to each Aether. In the English words thus exchanged for all Aether but the Enochian version, only one word So perhaps he invoked the Aethers using the English version of such Key.

Sensing the presence of the angel of that, he gazed into a large topaz that was set in a wooden cross. Whatever he saw in the stone, he wrote down in a notebook. Crowley had recorded the words of Kelley more than centuries earlier. This record formed the work *The Vision and the Voice*.

Below is a snippet from his biography. "We walked to Bou Saada, invoking the Aethyrs one by one, until others also joined in when the sun moved As a rule, we did one Aethyr every day." He does add, "I have empirical knowledge from Keys while I kept the Aethyrs. He understood the system perfectly well so he knew very well my bad boy ways, taught by Lucifer. Now, reflecting, he says that the first Aethyr is the essence of the Mental Spirit & the last Aethyr holds the four elements, a subtle link. This is the hidden, true teaching."

Crowley's interpretation of the Aethyrs is where he keys on the Watchtower. He had no idea regarding the various interpretations of the Aethyrs when he first kept the angelic spheres but it beyond the bounds of his knowledge. It appears where names are written on the Watchtowers in memory naming the various geometric celestial regions on the surface of the earth. This conclusion is understandable since nowhere does Dee write anything contrary to the man-

Crowley chose to consider the Aethers in the first, most mystical sense. He describes the Aethyrs as composing a cube or infinite magnitude. This is above the usual understanding.

### THE GREAT BEAST UNLEASHES THE CATEN

It, as I postulate earlier, Enochian magic was devoured by the angels to act as the catalyst for the apocalypse. It is interesting to note that the primary propagator of that magic firmly considered himself to be the Great Beast of Revelation. After leaving the Golden Dawn Crowley went on to create his own occult mythos. He saw himself as the herald for the dawning Aeon of Horus which he believed began in April 1904 with the sacred reception of the Book of the Law dictated to him by his guardian angel, Atwass.

Crowley's guardian angel cast Crowley into a role similar to that forced upon our Dee by the watch of angles. Crowley was both the sacred scribe and the prophet of the god Ra Hoor Khuit (Horus). His instruction was to record the sayings of the god and to spread its message across the world via the Book of the Law. "Now ye shall know that the chosen priest & apostle of Ra Hoor Khuit is the prince-priest the Beast and it has a woman called the Scarlet Woman. Is all power given unto me. I shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men."

The Aeon of Horus may be understood in a general sense as similar to the astrological Age of Aquarius. Many ancient cultures divide time in a repeating series of ages, each age with its own defining characteristics. For example in the system of the Kabbalah we are presently living in the Age of Aquarius which is made up of

severity and warfare. The next age will be the Age of Thoth, a time of harmony and peace. In Crowley's personal mythos the dawning Aeon of Horus has supplanted the old Aeon of Osiris, the Egyptian god of death and rebirth that Crowley retooled to Jesus Christ.

There are some parallels between Crowley's angel-inspired Book of the Law and Deek's Key of the Thirty Aethers. In the Book of the Law it is written: "We have nothing with the outcast and the unfit, let them die in their misery, or they rear not on, as this is the law of kings & Aeon down the wretched & the weak, this is the law of the sun, up this is the law of the law of the wind."<sup>11</sup> In the Key of the Thirty Aethers appear the words "Govern those that govern, cast down such as fall, bring forth with those that increase, and destroy the rotten."<sup>12</sup> Both these passages refer to the effects of karma, the cause and effect of the natural world. Elsewhere in the Book of the Law it is written: "Yeal them not away, nor let them be cast down after. Therefore the kings of the earth shall be Kings for ever, the slaves shall serve. There is none that shall be cast down or tried except all is ever as it was."<sup>13</sup>

The Aeon of Horus is one of strife and warfare, even as the Aeon of Osiris was a time of lessening. Horus states in the Book of the Law: "Now let it be first known unto the gods of war, that I am vengeance. And elsewhere: "Mercy yet be off! damn them who pity evil and torture! spare not, be upon them!" In the Key of the Thirty Aethers it is written: "the reasonable creatures of Earth, or men, let them vex and weed out one another at all the dwelling places, let them forget their names, the work of man and his pomp, let them be delaced."

Crowley embraced the symbolism in Revelation applied it to himself and understood it with reference to

his prophetic Book of the Law. He called his the Great Beast, his wife, and later his various mistresses the Scarlet Woman and the Whore of Babylon. In Enochian the word bandon means a cloud, and the wool bandon means white, thus the Aeon of spelling of the word although Crowley switched on numerical grounds. He also interpreted the exhortation in the Book of the Law to mean that his son would become the Antichrist. Once again, the Scarlet Woman in Book of the Law states, "then will I breed from her a child mightier than all the kings of the earth." It is very clear that this was an error: the Antichrist has yet to show himself!

There are no direct references in the Book of the Law to the Enochian Keys, although the picture is not positive. Part of the Book of the Law reads: "There are four gates to the palace. Those that pass them are evil and good spirits, & the aspect are evil, and the odors stench, jasmine & rose, and the emblems of death. Let him enter to turn or at once the four gates, let him stand on the floor of the palace."<sup>14</sup> This might be interpreted as a reference to the Great Table of the Watchtowers which is four-sided and has four parts. Elsewhere it is written: "to these are mysteries that no mortal shall divine. Let him not seek to try but one beneath after him, whence I say not who shall discover the key of it all."<sup>15</sup> If there really is a hidden connection between the Book of the Law and Enochian magic, perhaps this refers to the Enochian Keys.

## ENOCHIAN MAGIC IN THE MODERN WORLD

Many modern groups that practice the form of ritual magic descended from the Golden Dawn (directly or via Crowley) use Enochian magic extensively. Particular

noteworthy is the *Aurum Solis*, an organum calculated from the philosophy and mathematics of England in 1891 which claims to be complete and wherein the Colours Dawn. The Aurora's parts include the Great Table of the Watchtower, the Keys, and the spirits, the seven Archers, the 144 ADT, Lavers, lead to the automata-based colour. It also incorporated an ordered version of the Keys that was derived from the work of W. Aucterlend, Rowley.

In his diary sessions Enoch the Empyrean has indicated he permits research into many topics which are being developed by the power of the Keys as enunciated by Dr. Dee's Declaratio. Now and then he has suggested that it is the best to make the study of the Keys with the three basic postulates of a. - the English. However, although the author has accepted a former the *Wesleyan* magical system, it is felt that it is better to allow the Magic to be used for practical ends.

## CHAPTER SIX

# The Tools of Enochian Magic

### IS FROM THE ANGELS

articles of furniture to the serving sessions were all sent at the direction of the Enochian angels. At first it was thought that no special instruments were used. Dee had a small silver ring crystal set in a gold or silver frame on his desk in his private study at Mortlake. This was given to him by a friend, as does not seem to becribed, but a small drawing of it made by Dee exists in the margin of the manuscript page 14 verso of MS 22 (158). Sloane MS 2. 88, fol. B, beside the seals, therewith set on top the stone in the frame which shows a frame with four claws having a resting on a flat metal ring. The crystal itself is surrounded by a band of gold. The frame has leaves and presumably its back excised. On the top of the band is a small cross. It may have been made since a gold frame is mentioned elsewhere.

On the first serving with beliefs which took place on March 10, 1584, the alchemist knelt upon a stone on top of Dee's desk. He gazed into the stone which may have been placed in the sunlight beaming through the west-facing window of his study in obedience to orders given by angel Anael had delivered to Barnabas and

December 21, 1581 Kelley prayed aloud and invoked the angel Anael into the stone. Meanwhile, Dee retreated to his study in a back room at an end to the study and there he appeared to the angels with prayers of his own which took minutes. Kelley saw the angel Uriel in the stone.

The angels had informed Saul on December 21 that he and Dee might "dole both kneeling and sitting."<sup>14</sup> It is likely that Kelley soon began to use the green chair in the study with the two stones standing on the edge of the desk. Dee sat on the other side of the desk, recording in his journal the events as seen by Kelley. Prayer was frequently set to encourage the angels to appear in the stone when they were known to come. Dee few times forbade Kelley to open the stone in several sessions. These prayers will have been specific requests concerning the interpretation of the results of a session. The appearance of the angels in the stone was often preceded by the withdrawal of a "green curtain" from the depths of the stone.

A most remarkable event began to describe to Kelley the essential ritual furniture the two would require for their communion. This consisted of the sacred stone, the Table of Practice, the seven rings in Creation, the Sigil in Aethyr, and the lesser seals. The seal pattern to be placed on the legs of the table was also given. It was to be laid under and over the table, circular seals to be placed under the server's feet, a ring, and a tablet which contained a "token" of Dee's name hidden amongst its letters.

Dee continued to employ the Table of Practice, the Sigil in Aethyr and the Sigil in stone throughout association with Kelley. It is probable that he also continued to use the other ritual objects, although they are no

tioned in the later transcript. Dee considered these as essential to the success of the communications since they had been especially promised by the angels in giving. However, it should be noted that Kelley first established communication quite easily without them.

### THE SEAL RING

This ring was given on March 4 by the angel Michael. Charlotte Felt Smith states that this was a physical possession, part of the assuption, and it was given by Kelley to impress Dee. This may be a misreading of the transcript. Kelley said the angel Michael makes a sealing ring upon the names of his sword then gives it to Dee through Kelley. At this point Dee asks Kelley if he can see his ring which was never seen and since the death of Solomon, with whom I was given.<sup>15</sup> The implication is that the ring is the same as Solomon's fabled seal ring. Then Michael sets the ring on the table of practice and has Dee note it with his pen. After that we know the ring fell upon the table and it seemed to fall through the table.<sup>16</sup>

The transcript of the ceremony seems somewhat misleading. The passage quoted above probably means it as Kelley described. Michael set it down and



Enochian Ring of Solomon

ring described the ring in detail to Dee, then told how the angel drew the ring bright to the tabletop. The ring is apparently important since Michael tells Dee "without this ring thou shalt do nothing."

The ring bears the name of an angel, Peli (P-E-L-E) which means "worker of wonders." The ring has the name from Reuchlin's *De Verbo Mirifico.* The name of this angel also appears in Agrippa's *Keye*. The letters preservatory drawn in the ring. However, in addition to these four letters there is a large circle in the center of the square bezel with a crossbar passing through its center and above the bar the letter V while below the bar the letter L appears. Note that these two letters appear in the upper right corner of the square or Sol. It is possible that the circle and bar are intended for the letters O and I. The angel, however, claims that the ring is to be made "in perfect gold."

## THE ANGELIC STONE

One of the first items seen by Kelley during his stay at Dee's was a small stone, about the size of a small egg. He is the one that later wrote, dried through it for hanging the mirror up on a string, and subsequently said, "it is a living stone" although he never seems very prone to support this assertion, it does not appear to have been used much, if at all, to communicate with the Enochian angels. Another was a crystal globe that was probably the size of a small egg. It is likely to this that he refers when he speaks of his first sanctified stone. This was the stone to which Dee first tried to scry. It was also used by Barnabas Saw and, for the period from March 10 to April 28 of 1582, by Edward Kelley.

The third magic mirror, Dee's "principal stone" and "stone" and "usual show-stone," was delivered to him in an apparently miraculous manner on April 28, 1582. While scrying at Dee's desk, Kelley looked toward the west window of the study and saw a bright object lying on the mat that covered the earthen floor beside one of Dee's stacks of books. An angel the size of a small child, with a flaming sword in his hand, picked up the object "as big as an egg" and extended it to Dee, saying, "Michael bid Dee through Kelley to come toward and take it up." Dee writes:

I went toward the place which E K pointed to, and all the while within a foot of it, I saw nothing, and then I saw the shadow on the ground or mat laid by my books under the west window. The shadow was round and less than the palm of my hand. I put my hand down upon it, and felt a thing cold and hard. Which (taking up) I perceived to be a Stone before mentioned.

For the rest of his life, Dee remained convinced that this had been given to him by a angelic agent. It most likely became the main scrying instrument after Dee went to Europe, the stone went with him. He used it above all his other materials, possessed and with a possible exception of his ring and Michael. Kelley gave the angels to the Emperor Rudolph II, he said, "they have brought me a Stone of that value, that Earthly Kingdom is of that worth ness as to be compared to the virtue or dignity thereof."

What are we to make of this crystal? It seems likely it was placed on the float by Kelley before the scry began, perhaps unconsciously while Kelley was possessed by the angels. Kelley was susceptible to possession. At one point he complains to Dee that he does like the spirits "moving in his head." Elsewhere he

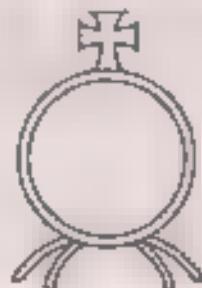
tells Dee of "a great stone moving in his brains, very sensible and distinct, as of a creature of humane shape and countenance going up and down to and fro in his brains and within his skull sometimes seeming to sit down sometimes to put his head out at his ear."

If so, where would Kelley have obtained such a stone? Large, near perfect spheres of rock crystal were no more common, and no cheaper, in the sixteenth century than they are today. Kelley was not a rich man; perhaps the crystal really was an artifact—the appearance of a physical object out of thin air. It is a mystery that is never likely to be solved. In any case, the handstone was set in a gold frame with a cross on the top, a depiction of which is shown below.

Modern students of Enochian magic cannot count on the advent of a glowing crystal in their dreams; an alternative is to buy a crystal ball of good quality or other glass or rock crystal and a stone to set it in.

## THE TABLE OF PRACTICE

On April 29, the day after the delivery of the hand-stone, the table—four paces square, two-and-a-half inches high by two yards wide, and six inches was



Principle of Dee's Standard

meant." The top was square, also a yard in both dimensions, so that the overall shape of the table was cubic. It stood on four narrow wooden legs. The angels specified that it be made of "sweet wood," which is another name for laurel. The laurel tree has powerful associations in magic and scrying, dating back to ancient Greece.

The distinguishing feature of this table is the design painted on its top. This is clearly illustrated at the beginning of Casaubon's *True and Faithful Relation* by a brass engraving that was taken from the original table in the cardinal's library. Around the edge is a border of

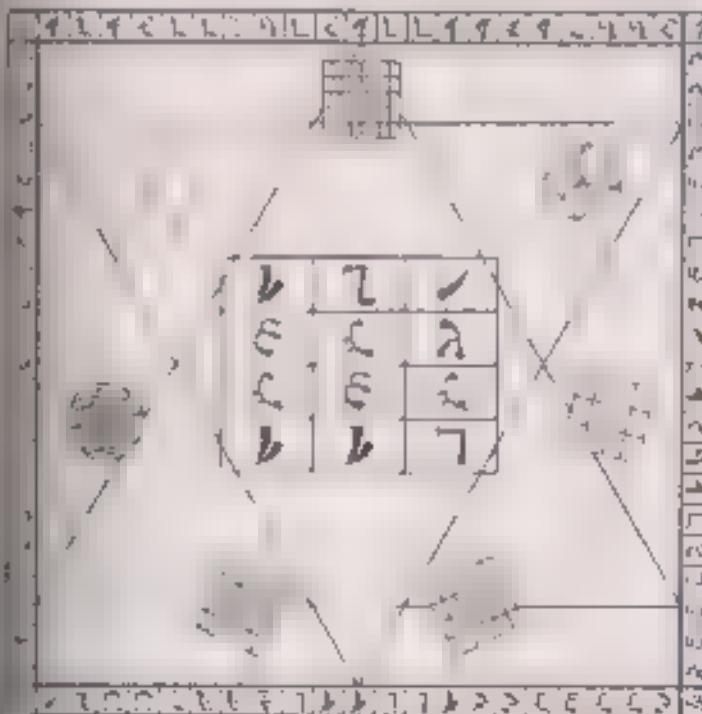


Table of Practice

Enochian letters. Each side of this border contains twenty-one letters—the number of letters in the Enochian alphabet. An Enochian B is also seen in each corner of the border. Robert Turner speculates that the Enochian B is equivalent to the number seven. This is a reasonable speculation, in view of the importance of seven in Enochian magic and the prevalence of the Enochian B.

The letters in this border are read right to left, after the normal manner of Enochian writing, and are oriented to be read right to left along the edge of the table so that a person walking the border would walk in a complete circle clockwise around the table. The letters in the border are given below in habakuk style, starting from the upper-left corner. A square that is composed of the seven letters names all the seven Kings and their Princes of the Heavens. A square with the same letter B removed from all fourteen names. The King of the world is omitted because it contains all the necessary information.

1st King, al gun	ornogo	(1st Prince)
(2nd King) oboge,	ellales	(2nd Prince)
(3rd King) abalel	utmono	(3rd Prince)
(4th King) ynepor	llisdon	(4th Prince)
(5th King) naspol	orges	(5th Prince)
(6th King) napseen	falges	(6th Prince)
(7th King) sumaza	agenol	(7th Prince)

Table of the Kings and Princes

Starting at the upper-left corner of the border and moving clockwise, each side of the Holy Table contains

the letters in three adjacent columns from the table of the Kings and Princes. The columns are read right to left and top to bottom from the first to the seventh Prince or King. Thus, the upper edge of the Holy Table begins o-s-t-a-n-i-n-a whereas the bottom edge begins n-i-l-i-n-a.

It is not really necessary to understand this table of Kings and Princes to practice Enochian magic—but it is interesting to know what the letters in the middle table of Practice are. It is also interesting to note that the Enochian magic of the seven Kings (which is linked to the seven Laddons, the wandering hooded astrologer) is an essential component of the Enochian magic of the Watchtowers and Keys as it was revealed by Kelley using the Holy Table. In Enochian magic based on the Golden Dawn system, the importance of the Kings is not understood.

The smaller table at the center of the table of Practice consists of twelve Enochian letters. Its pattern is the same as that of the twelve stones of the breastplate of the High Priest of ancient Israel. Four rows and three columns make twelve letters relate to the twelve tribes, the twelve signs of the zodiac, and the twelve Enochian names of God that appear on the middle row of the Watchtowers. Their significance and relationship is always clear in Dee's manuscripts.

The letters in the central table (4 x 3) of the Holy Table of Practice are extracted from the middle of the 7 x 7 table of the Kings and Princes. I have highlighted them in boldface type to make them easier to locate.

Robert Turner makes the erroneous assertion that the Holy Table as it appears in Casaubon's brass cut plate is supposed left to right from the way it should appear. He uses this on the single column diagram of the table design.

which appears in *Liber Mysteriarum Quatuor Apocalypses*, saving Casaubon's rendering is quite mainly in error. The letters that border the top and both the edges of the table are obviously written backwards, while those that make up the left and right hand borders are transposed. In addition to these errors the 4 x 4 square that takes up the centre is also given in a reversed order.<sup>24</sup>

This plate has three or four inscriptions in pale or dark red by the engraver. It suggests that such errors are common and are due to the process of engraving. I sell. He writes a formula which is much longer. Several scholars have tried to pick up on what is written and they do it in different ways. In the book no reference is made to any other than ours as it stands without explanation. Their source is unclear which is hardly surprising.

After referring once more to the question I have the same belief as you that the pale red characters are probably a charm composed of the 9 Tables. That is because the last word written on the plate was written from left to right. A small table and another aspect he seems to have done differently than the others. Although he wrote the writing in black, very pale yellowish red, right handed, it seems reasonable enough who the seven numbers are in the first column of the square in which a small word or name is printed on the surface of the Table of Power. They are not inverted to occupy the corners but placed in the order the engraver was giving. Over the rest of the Table he taught us how to assume we would also have inverted the Enigma of Creation.

Number may have a few others for at the beginning of the Table of Power that appears in *Liber Mysteriarum Quatuor Apocalypses* it is expected to be letters Latin read left to right. Enochian is read right to left. When an Enochian word is transposed into English it must be

more inverted as we do with Hebrew words which are also written and read right to left.

We may presume that the Enochian letters in the border of the Table are sun words of power even though these words are not known or at least not yet. This is a secret to the angels. One must have understood the need to invert everything when translating the characters in his manuscript design into the Enochian letters in the actual physical Table. This I think is likely that Rubens' engraver made no mistake and he represented all the characters correctly. This is better.

The angels tell Dee concerning the Sigil of Archangel Michael concerning the colors. However at the Table they say the Enochian letters were painted in various colors. He painted them yellow or pale and had he or used to mix the pigment smother in white oil until it became white. Yellow must be substituted in accordance with Enochian letters. These colors are the same colors he dug in which they first appeared. To see a vision.

It must be noted that when he might originally illustrate the form of the Characters of letters as they were named, that they appeared bluish on his paper with a light yellow color. Which he drew the black stroke and the yellow color disappearing. Then assumed the true shape of the letter in black.

As a substitute for oil used in a church with the modern Enochian magic or would not it obtain powdered oil paints should be considered. Since they are applied to the Table which was apparently painted in several colors. "The table was painted to represent flowers, primroses, yellow, blue and red."

Beneath the Table of the Nine there was a carpet a red silk carpet two yards square was laid. The four similar scars of Archangel see below within their

Plasterine containers were set upon the carpet, and 1 Table 284 positioned on top of them probably to express some of the less formal statuary. These containers were probably vase-shaped although they may have been spherical or hemispherical.

On top of the Table a simple white Linen cloth was spread as hung down a step to the floor. Upon this was placed the wax Sig. in Acacia wood; they were made in rather thin plates, divided on the oblong by the seven signs of Great. Over the Sig. in Acacia wood was a large white cassette. In the corners was a red. This was covered and sides covered and gold, but it was larger from our cedar box he when viewed in perspective. On top of that red cassette over the box was a golden shield with a red cross, for the sig. box. Acacia in the middle of the Table.

These are the expert opinions of the experts. Now  
you have in some respects the law as it applies to  
every aspect to which the question can arise in this particular  
matter of "short time" business with a paper I have  
ever seen based on the 125,584 words in a diary.

A voice said, bring up the other slave.

over I had set it down on the Table, behinde the Cush  
on which he sat, so that he might lay his Table with the  
Cloth, Candles, etc. as of late I was wont: Hereupon I set  
up the stone on the Cushion.

There appear to have been at least two candlesticks standing. The Crosses with the Crosses may have been placed in the signs. At both ends may have been a small statue in the red ground colour of the vessel.

The cushion seems to have served as a support for the sword. The sword was probably placed on either side of the shield on the Table of Practice.

THE ENSIGN OF CREATION

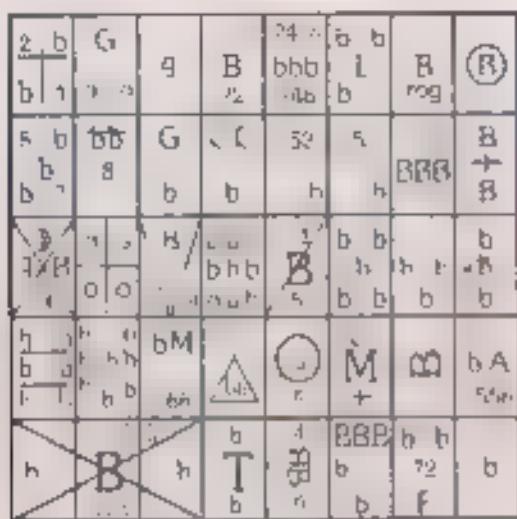
The seven complex talismans known as the "Arms" or "Ens gis of Creation" may either be painted directly onto the top of the Holy Table of Practice, or engraved in tablets of purified lapis, which are then placed in a circle around the Sigillum Aeneum. It is evident from the reproduction of Dee's Table that appears in Casaubon that Dee painted these talismans directly onto the surface as an integrated part of the coven-

Their placement is shown by the outlines on the illustration of the Holy Table above (see p. 67). They are arranged radially so that they may be read from the point of view of the center of the table. Turner notes that they are to be placed seven inches off the edge of the Holy Table, although they are shown nearer the edge in the Casanova engraving.

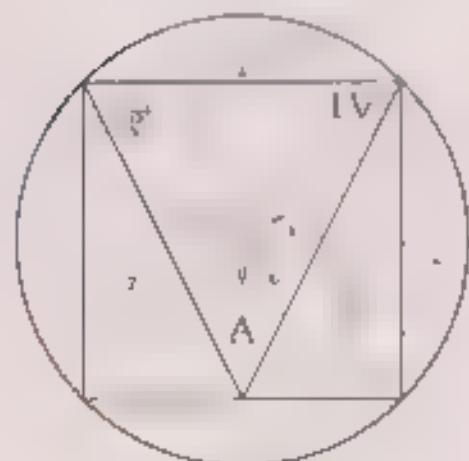
Prayer was there to have the following mystic. A note in the appendix of *the Alchemical Key* states that the Angels are in every King and Prince in their order.<sup>10</sup> This implies that they relate directly to the Kings and Princes in the numerically Table of the forty-nine Good Angels, which appear in *the Alchemical Key*.

The Kabbalists who claim to have made a serious attempt to understand these Ensigns is Thomas Kidd. He assigned the Ensigns in a circle clockwise according to the ascending kabbalistic order of the seven "planets"—Moon, Mercury, Venus, Sun, Mars & after Saturn. To the letters in the Ensigns, he gave the names of various demons from the Goetia such as Buer Belial, Gaap, and so on.<sup>2</sup>

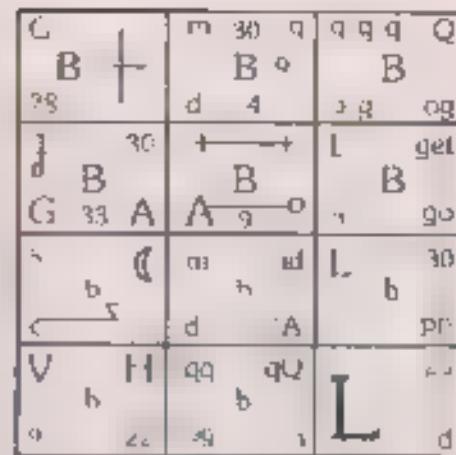
In briefly examining Dr. Rudd's system, Turber observes: "I feel that we can safely disregard Dr. Rudd's



*The Knight of Virtue*  
King Bulfinch. Prince Burgess.



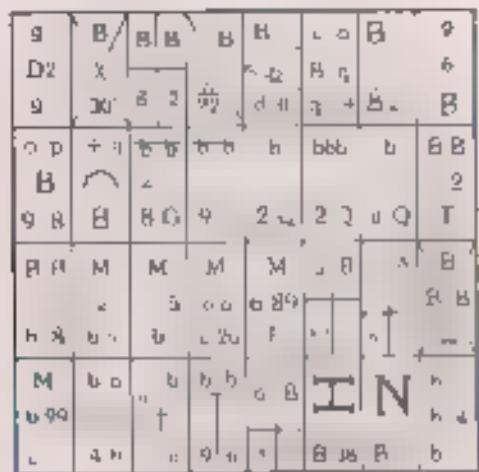
*The Ensign of Sol*  
King Bimbirim Prince Nefafes



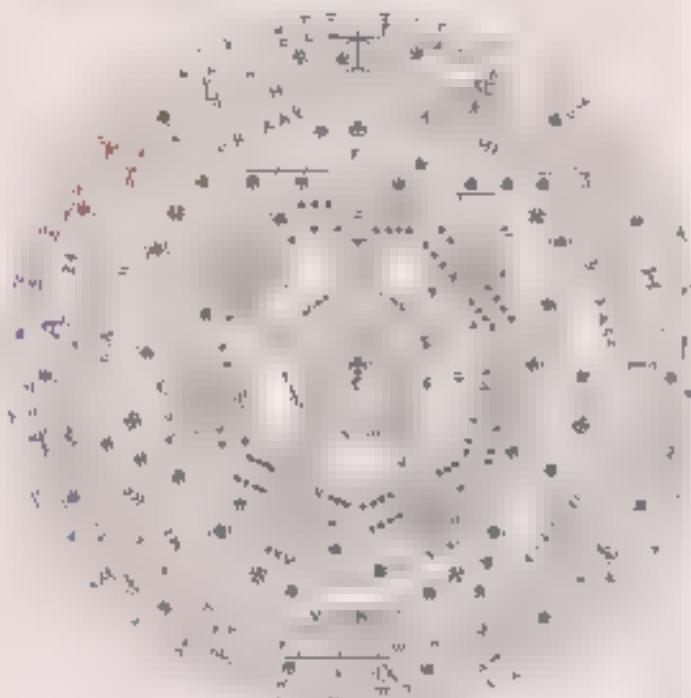
## W. A. G. H. of India



The Ensign of Jupiter  
King Mynebor Prince Bladus.



980 - Chapter 6. Dee saw other Mysterious things as yet unpublished. Concerning this sign, the angel Uriel tells thus: — *Signum hoc nunc in aliis operis vestris et gratia reverentie et devotionis. Ita est a deo factum ut per se velut unius operis. Et hoc signum in aliis operis vestris et gratia reverentie et devotionis. Ita est a deo factum ut per se velut unius operis.*



Signum operis vestris

In March 1592, Dee was instructed by the angel Michael to draw a circle and divide its edge into seven equal parts. There appeared to Kelley forty "white creatures" all in

white silk long robes and they were like children.<sup>75</sup> Each of these points inserted its silk robe at the breast to reveal a letter and number, or sometimes a letter alone. Dee was instructed to write these in the spaces at the edge of the circle clockwise in order beginning at the top:

With this the outer circle contains letters and numbers inscribed concentrically a heptagon, an interlocking heptagon, a smaller heptagon, and at the center an interlocking pentagram.

The larger heptagon is divided into forty-nine parts, and filled up with forty-eight letters; the final space contains a cross. There is probably a direct connection between these forty-nine spaces containing forty-eight letters and the forty-nine gates of another heptagon, of which only forty-eight may be opened. Each side of the larger heptagon contains one of the seven sacred names of God which Dee derived from a forty-nine letter square.<sup>76</sup>

Z	I	S	H	I	A
A	Z	C	W	A	B
D	E	V	P	N	H
H	D	M	H	T	A
K	K	A	E	E	E
L	E	E	E	E	E
E	E	L	I	M	G

This square was delivered to Kelley on March 20, 1592. The angels instructed Dee to read low over it and when he did so he became aware that the square contained the names of seven familiar angels of the planets in Kabbalah: Zaphkiel (Saturn), Zadkiel (Jupiter, angel Mars) Raphael Sun, Hanuel Venus, Michael Mercury and Gabriel Moon. This square also appears

In Cornelius Agrippa's *Three Books of Occult Philosophy*,<sup>7</sup> a work in Dee's library with which Kelley was familiar, Agrippa was also used by the angels as the source for the names of the geographical regions of the earth later in the angelic communications. When the rows of this square of planetary angels are read across from left to right they yield the seven sacred names of God in the larger heptagon:

at inside the larger heptagon appear seven names that are characterized by the angels as "names not known to the angels themselves, that they be spoken or read of man." These names bring terrible angels, the governors of the heavens near unto us. Every letter of the angelic names brings forth seven angels, every daughter by right of her mother, every daughter her birth or the gates of heaven. Every son that has son.<sup>8</sup>

This seems confusing but is actually fairly simple. The seven names of God that not even the angels can pronounce are arranged in the following square which was scryed by Kelley on March 21, 1562:<sup>9</sup>

S	A	A	%	E	M	F.
B	T	Z	K	A	S	E.
H	E	I	D	E	N	L
D	E	I	M	O	L	A
-	M	E	G	R	R	E
F	L	A	O	P	V	N
I	H	R	L	A	A	L <sup>b</sup>

This square is structured upon another set of seven planetary angels found in the *Agrippa*—the ha'ida al-

iel (Saturn), Zedekiel (Jupiter) Madanuel (Mars), Mael (Sun), Nogabel (Venus), Cochabiel (Mercury), Zanael (Moon). Like the first square, it also is given the *Occult Philosophy of Agrippa*.<sup>10</sup> The names are read on the Hebrew names of the planets, with the suffix "el" added to make them the names of angels:

To extract the names of the seven new angels of the spheres next unto to us" (that is, the spheres of the planets), read the letters down diagonally from the upper right to the lower left, starting with the letter S in the upper left corner of the square (thus, 1. Amael, 2. ab, 3. ath, 21/8 = tell). To extract the names of the Sons of Light, read the letters diagonally from upper left to lower right starting at the lower left corner of the square, but separated into individual names by a diagonal line (thus, 1. I, 1b. Il, etc.). To extract the names of the Sons of the Sun, read diagonally up from lower left to the upper right starting with the lower corner of the square (thus, E, An, Ave, etc.). To extract the names of the Daughters of Light, read diagonally from upper left to lower right starting at the upper corner of the square (thus, E(a) Me Ese, etc.). To extract the names of the Daughters of the Daughters of Light, read diagonally from the upper right to the lower left starting at the upper left corner of the square (thus, Ah, etc.).

You will notice that some compromise and athanasianism must be made in fitting the letters of the names to letters in the square. The S in the upper left corner does not have the similar sounding Z in the name of the planet angel Zahabiel. The fraction 21/8 signifies either El, E or L separately, I, or let. When B appears in the square, it stands for L. The numbers 26 and 30 also have to stand for L. The Enochian spelling of the

planetary angel of Mercury Corabiel comes from the spelling that appears in Agrippa (Cochabiel).

The names of the "governors of the heavens" are written between the points and in the center of the pentagrams: Zabath, etc., Zerach, Madumet, etc., Nogahel, Corabiel and Levanael.

The seven names written upon the interlocking heptagram are the Seven Sons of Light who are subject to Prince Eugene. Readings likewise they are: I. in I. Dora. Heva. Hengist. 1st of Media. The names on the smaller heptagons are the Seven Sons of the Sons and derived from the Sons of Light: Elil, Ahi, Ave, Liba, Roche, Hogen, etc. It is noted that these names have from one to seven letters. To accomplish this it is said that usually it will fit the name into a single compound character.

The names under the points of the interlocking heptagrams are: on the heptagons of light: El, Me, Hac, etc. Adole, Asile, and Sutor. Next by the turtles it is noted that upon each heptagon are the names of the daughters of the light: Ab, Ahi, Libo, Eliel, Madumet and Eseneth.

On the back of the Sigil of Eineth Uriel ordered Dee to inscribe a large cross with which he was on the end of each arm of the pentagon; the crosses are written in the four letters A, G, L, A clockwise from the upper left corner At, A is Kabbanist name of God composed from the first letters till the Hebrew phrase "Alich Gebor Le-Olahim Amen" (Thou art mighty forever, O Lord).

The angels ordered that four smaller wax seals be made that were identical to the Sigil of Aerneth. These were to be set under the legs of the Holy Table inside below wooden cavities. It is unclear whether these wooden containers, which were to be made of "sweet



Sigillum Aerneth back

wood" (laurel) were attached to the legs of the Table, or were disk shaped wooden boxes upon which the legs rested. "The four feet of the table must have 4 hollow rings of sweet wood, whereupon they must stand & upon the hollow spheres thy seals may be kept unopened. One month is all for the use thereof."

Dee considered the Sigillum Aerneth his most sacred talisman with the possible exception of the holy bone which he believed had been selected and consecrated by the angels. He carried it with him on his travels through Europe, and brought it back intact to England. It has survived to the present, and may be seen in the British Museum along with the other relics of Dee's scrivings.

#### SEALS OF THE ANGELIC MINISTERS

It is told by Carmara on November 17, 1982, "when he invokes, thy feet must be placed upon these talismans comprehending 42 letters and names. But with consideration, that the character (which is the first 7 in the former book) be placed upon the top of

the table, which thou wast and art and shall be commanded to have at I use."

The tables mentioned by the angel Carmara are the circular seals — ~~in six~~ two angelic magisters that serve under earth — the seven heptarchical Princes. Each seal is formed from forty-two letters extracted by ~~number~~ means from the Table of the forty-nine Good Angels. Each letter is the name, or stands for the name, of a ministering angel.

First, the letters are written in a letter square of six rows and seven columns. Then this square of forty-two is transferred into a ring, with each of the six rows written out in its own compartment, proceeding clockwise around the ring. *Liber Lamen*, second part of Carmara's instructions, cited above to recall that it is the place where the Magister of the Seven who rules the twelve Magisters of the Circumference of Heaven, the twelve Archangels. As far as interpretation of the moment it goes, it is by your whether the seal of the Prince that has a separate seal — ~~is~~ — with the ring of forty-two numbers. Whatever may be written within the ring, the ring must be the forty-two magisters' seal. The latter practice would be more convenient.

I am inclined to interpret the second part of Carmara's statement to mean that the seal of the Prince who rules the day the sealing is performed should be placed on top of the Holy Table — *proutem* beside the shawstrels' golden throne. However, the wording is ambiguous and may be taken either way.

No dimensions for the seals of the forty-two angelic magisters are given — ~~but~~ they probably should be large enough to be caught together — *per tenui*. It may be that they are intended to be small, and that the feet should be set over the seals to cover them, or it may be

that the feet should fit inside the ring of forty-two letters. The feet are to fit inside the central space on the seals. A diameter of at least twelve inches is required. If the feet are merely to be set on top of the seals a diameter of four inches will suffice. This is left to the discretion of the Enochian magician. (See Chapter Nine, where the seals of the twelve Magisters and the tables of their Ministers are shown.)

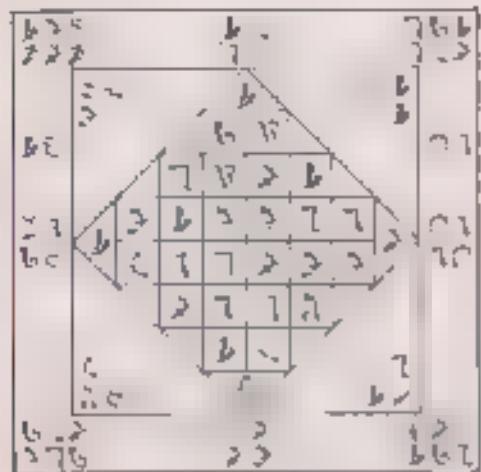
### F. HOLY LAMEN

March 10, 1582. Dee received from his Angel who called himself Carmel an angel of the angel of Prince ruled with obscure characters. This was to be his personal seal of authority called a Lamen in ritual magic as spelled in *Enochian*. It was out of keeping with the Enochian seals being, shall we say, singly not based on a letter-number system of some kind. Indeed it had a very goetic look.

At another time the angel Carmel said to Dee that this Lamen was to be round and divided into four quadrants represented by the numbers 1, 2, 3, 4. This was an instruction further Lamen was revealed to Dee, and is represented in *Liber Mysteriorum Quinta Appendix*.

This true Lamen is composed of eighty-four Enochian letters inscribed upon a symbol that consists of a square tilted up on its corner, within another square which it touches at the corners, which in turn is to be a third square. It is to be drawn on a piece of paper four inches by four inches. The Enochian letters should be done in yellow oil paint. I suggest that the letters should be alternate colors of red and blue, to harmonize the Lamen with the Holy Table.

This Lamen should be placed in a gold frame, and it may be hung around the neck on a gold chain.



John Dee's 5x5 Lamen

with the letters clearly visible. A frame similar to a small pentagon with a point at the top, reveals the letters within at the same time protecting the Lamen from damage. However, none of this is specified by the diagram so it is up to the maker and its materials at the discretion of the maker.

The angel Carmara tells Dee that the Lamen contains the form of his own name. Dee who was ignorant of names within a Lamen had only trace of his name in the form of letters on the Lamen.

Dee: The character of Lamen for me was noted that it should contain some tokens of my name. And now in this accounted the true character of dignification, I perceive no peculiar mark or letters of my name.

Angel: The form in every corner considereth your name.  
Dee: You mean there to be a certain shadow of Delta.  
Angel: Well,

By Delta, Delta means the Greek letter Delta which Dee was in the habit of substituting for his name in his magical diaries. It is not clear to me how a Delta may be extracted from the corners of the Lamen, unless it is the triangular spaces created between the central and middle squares. Also, there are three Enochian letters at each corner of the middle square. These form a triangle and might be considered a "shadow of Delta".

Since there seems to be no specific occurrence of Dee's name in the letters of the Lamen, it may be used in a general Lamen without magic. To make it personal, the magician should write his or her magical name on the back of the square of paper where the Lamen is drawn and colored. The magical name is the one given to the magician during group initiation, received psychically during solo practice, and represents the magical self of the magician.

If there are any familiars or angels as foolish enough to literally seek to evoke the evil spirits or demons of the Great Table, it would be appropriate for them to use the first goetic version of Dee's Lamen and write their magical name on the back to personalize it. Since I will not go into this situation, I leave the theory. I did not seem necessary to reproduce it in this book. I determined to go to the Devil in their own fashion. You will find the goetic lamen in Turner's *Heptarchia* or of John Dee.

## THE TABLES OF THE KINGS

Tables of the Kings are to be painted on flat disks of wood ("sweet wood") small enough that they can be held in the hand during ritual work. Each consists of a seal of the King (a geometric sigil with the name of

a related Son of the Sons of Light written upon it in Latin characters) surrounded by a ring containing the name of the King, which in turn is surrounded by an outer ring containing seven letters (or numbers), some of which are reversed, as in right. The letters in the outer ring appear to be related by some unknown cipher system to the letters in the name of the King.

Unfortunately, Dee does not describe the method by which the letters on the outermost ring are derived. He refers to her rings as her characters and words annexed to the Kings' names in the outer circle reference to the greater circle. It would not have been necessary to draw all seven of the tables of the Kings, but he left only a single example in his text script:



Round Table of King Michael

It seems fairly obvious that the letters in the outermost ring are intrinsically derived from those in the name of the King. Michael's name contains two Bs, two As, two Ls and one E. The outer ring contains two Ss, two Rs, two Ms, two Is, three Hs, one C, one G, and one P. However, we have been able to determine the method of this cipher. For this reason, it is not possible to per-

temate the other six tables of the Kings. They may be used with the outer rings blank so that if in the future the method for deriving the outer characters is discovered they may be filled in on the tables.

### The USE OF THE FURNITURE

Most, if not all, of the furniture and tools described above were used by Dee and Kelley at each scrying session. They certainly employed the Holy Table of Prae, the angelic showstone, the Ensigns of Creation, the large Sigillum Aemeth and its four smaller replicas under the legs of the table. Dee probably wore the ring and ring at each communication with the Angels. He and Kelley may have worked with their feet on the circular seals of the forty-two angelic Ministers or the Princes. If these seals of the Ministers were removed, they would probably have been used in turn on the days ruled by the Princes. However, I have seen no evidence that these seals of the Ministers were ever removed by Dee.

In the Golden Dawn system of Enochian magic which is the most prevalent form of Enochian magic used in modern times, all of the above instruments completely ignored. This simplified the Enochian system of the Golden Dawn, but was a serious oversight on part of its creator (probably MacGregor Mathers). I strongly recommend that anyone who is serious about the practice of Enochian magic construct the Holy Table, the Sigillum Aemeth with its four lesser counterparts, the seven Ensigns of Creation (if these are not placed on the surface of the Table itself, the ring, the ring, or the seven seals of the forty-two Ministers (to be placed under the feet during scrying in the crystal) or

the corresponding days of the week), and the seven round tables of the Kings. This is the basic minimum requirement for Enochian magic as it was deuvered by the angels to Dee through Kelley.

## CHAPTER SEVEN

# The Enochian Language

### THE TONGUE OF THE ANGELS

The force that empowers Enochian magic is the Enochian language. The angels claimed that this was the actual language spoken in heaven before the exodus of Adam from Paradise. When Adam entered the world and time began, said the angel Gabriel, he could not speak. He had forgotten the angelic tongue spoken by God in his innocence. He "began to learn of necessity" in the course of Hebrew which is not the same primal Hebrew taken in historical times, although it did share the same basic division of letters into groups of three, seven and twelve.

The true pronunciation of this primal Hebrew has been lost, which is why Hebrew does not carry the same primal force it originally possessed. However, even the primal Hebrew spoken by Adam could not begin to compare with the authority and might of the tongue of the angels. "for as this Work and Gift is of God, which is all power so doth he open it in a tongue of power, to the end that the proportions may agree in themselves."

According to the angels, the Enochian language is able to express the primal essence of things directly.

In this language, every letter signifieth the member of the substance whereof it speaketh. Every word signifieth the essence of the substance. The letters are separated, and in

confusion and therefore are by numbers gathered together which also signify a number. For as every greater contains his lesser, so are secret and unknown forms of things knit up in their parents. Being known in number, they are easily distinguished, so that herein we teach places to be numbered, letters to be elected from the numbered, and proper words from the letters, which signify substantially the thing that is spoken of in the center of the creation.

When the patriarch Enoch was taken up into heaven where he was caused to lay that he might see the angels and earthly spirits, for this reason he saw them, and had the key to open and close to Enoch's interior work. And of the twelve works it is necessary to have a soul to bind up the keys that speak the keys in the tongue which I know are of little power when voiced in English.

## THE ENOCHIAN ALPHABET

The Enochian alphabet is written from right to left and has twenty-two letters. But that the twenty-two of Hebrew thus allows the letters to be divided into three groups—seven. Three in never appropriate in potent numbers. There is no number in the world that is a number of three and more. Angels serve in the number of the twelve, and planets of the sun, which are the Sun and Moon. There are seven spirits that rule the twelve names of God that rule the ninety-one general spirits in the Great Work, the twelve owners.

The Germanic futhorc alphabet known as the futhorc is divided into three families or clans of eight runes each. This threefold division is so ancient, it may be coeval with the invention of runes. Each clan, or *clan*, takes its name from the first rune in the clan, which is

referred to as its patriarch. The structure of the Enochian alphabet appears to be very similar except that a family of Enochian letters contains seven members. We know the Enochian alphabet has a threefold division because the names of the letters were revealed to Kelley in three groups of seven.

Donald Laycock points out that all the letters in the Enochian names for the Enochian letters total sixty-four a number that may have significance as a magic square. Enochian appears to be an alphanumeric cipher system as here it is a normally evolved language. It is possible that the names for the letters were generated by letter squares similar to those so common throughout Enochian magic, although no one has proposed how this may have been accomplished.

The three groups and ordering of the letters of the alphabet we can be fairly confident about, because the letters were revealed to Kelley in a vision on May 6, 1881, as recorded in his own manuscript diary *Liber Legis*.<sup>4</sup> They appeared on the page before him in a "thin yellow color" and Kelley traced their outlines exactly before this supernatural color faded. Despite the fact that Kelley traced out each letter to ensure absolute accuracy, the common Enochian typeface used today contains several serious inaccuracies. For the table of the Enochian alphabet given here, and the other illustrations in this work, I have created a completely new Enochian script in both print and script characters that I can assure is more accurately represents the shapes of the letters that Kelley received from the angels.

Particular notice should be taken of the small dot in the corner of the letter Pal, which is transliterated into English as x. This dot, which seems to be similar to the dot in the lowercase Latin letter l, is invariably overlooked

THE ENOCHIAN ALPHABET									
Family		Pen		Fountain Pen		Writing w/ Pen		Writing w/ Pencil	
Name	Pen	Initial	Final	Initial	Final	Initial	Final	Initial	Final
Th	V	N	E	N	E	F	F	F	F
Kh	B	K	L	I	L	J	Y	J	Y
Ch	G	G	M	M	M	S	C	S	C
T	Z	Z	C	C	C	P	P	P	P
Sh	Z	Z	Q	Q	Q	A	R	A	R
H	X	X	U	U	U	T	T	T	T
W	U	U	U	U	U	U	U	U	U

Source: G. R. S. Mead, *The Enochian Manuscripts*.

will be Enochian Transliteration. Yet it would be a more direct transcription because it pen is just one set of letters, whereas here it may well be two sets of letters or perhaps even a more detailed set of letters, all written by one person which may be a calligrapher or a scriptor.

In the standard Enochian script used by Robert Fludd, written down and reviewed, the letter Th is shown as with complete, separate parts. The

wrong. Also, the letter Med (o) appears as two strokes that curve opposite directions. This stroke should curve in the same direction in the standard where the letter Gal (e) has two appendages, but in opposite directions, the bottom appendage should be a right angle, the same one, the top or the two straight appendages, in the standard remain. Whereas the lower appendage should be a point. The letter Pal (x) is shown as a single right angle, and indeed, unless I am mistaken, the word probably beyond the standard in the most recent set of letters, appears as two separate strokes, like the letter Ch, where the two strokes of the letter Ch are separated by the dot, or a period, as well as in every case of the Transliteration. Likewise, as a single character, it is also with the letter Ap (p), which is identical to the standard Ap (p) to the left of the letter Th, or the letter Th to the right of the letter Ap, where we have to get.

I point out these various letters in the series of the common letters that appear in books, in writing, in books, in those cases where the letter is in typeface, or in case I can use its name, or if ever questioned. Although I have stylized the letters in this book, it does not help much that he signs off, so if the letters are not fully presented,

### TRANSLITERATION

It is uncertain as to the exact value of each letter, but it is suggested that the number of each letter is seven, because seven is the most important in the early Enochian charms, incantations and Paths, most common and most important letter is

the sevenfold be set in the corners of the Table of Practice, except to stand for the sevenfold magic of the angels heptarch. Why else would I head the names of the 49 good angels of the heptarch?

We may speculate that the reason the Enochian alphabet is headed by the letter B is because this is the first letter in the first word of the first book of the Bible. The Hebrew Genesis begins with the word "BeRebit" which translates "In the beginning" is the first Enochian letter. It has a value of seven, the values of the following letters do not seem to follow any logical order as do the letters of Hebrew. A system of numerical values was very likely imposed on the Enochian alphabet but this will not be a natural part of Enochian magic.

Laycock pointed out the letters that stand for the numbers from one to nine, based on their occurrence in the Enochian Keys.<sup>1</sup> When we add to Turner's B, we get this list:

L = 1	S = 4	B = 7
V = 2	O = 5	P = 8
D = 3	N = 6	M = 9

A simple device of higher numbers by combining these letters of some positioning system is used to indicate powers, for example is not the system employed by the Enochian angels. For example, the number 12 is not, as we might expect IV + is 75. The number 13 is FD. The number 456 is CLA. No one has yet been able to make sense of this strange numeration. Therefore numbers can be used in Enochian magic where these have previously been generated by the angels but it is dangerous for the modern Enochian magician to generate new numbers since it is impossible to be certain of their meaning.

### PRONUNCIATION OF ENOCHIAN WORDS

Enochian names are uncommonly difficult to pronounce and also very hard to remember, because the arrangement of their letters appears almost random. This results in strange little consonant clusters that never occur in English or any other European language. For example, the name of the demon Tphabc would puzzle most speakers as would that of the angel Rael. Enochian names are often set by various systems of magic squares. Their significance, and thus their power, arises from the placement of the letters in the name upon those squares.

This is not the case with actually Enochian words, which usually may be vocalized in the normal way without tripping up the tongue. Enochian words appear to constitute a true language with its own odd rules of grammar, but they are not known except for the verbs. The verb conjugations are often irregular. For example, the present tense of the verb "to be":

I am ... . . . .	ZIR ZTDO
we are ... . . . .	gur (3)
you are ... . . . .	geh
they are ... . . . .	clus, clus, clu

There is no form for "we are" in the Enochian text, ascribed to Dee and Kelley. None of the verb declensions are complete. I have conjectured gur, but Enochian grammar is such that there is only a slight chance that this is the correct form. This limitation of the language led Crowley to coin a number of Enochian words for use in his personal system of magic. Crowley's new words have, through decades of use, acquired a certain respectability.

Even if Enochian is ever to attain the usefulness of a true language such as we experience linguistic training will have to radically expand its vocabulary.

Concerning the structure of the language, Laycock states: "There is nothing uniquely English about the grammar; no case endings, no use of irregular plurals of Hebrew or Arabic, no clear indication of multiple cases or complex verb forms, as in Latin and Greek. He goes on to say that the order of the words is similar to English. This is what we might expect if Enochian were drawn from the unconscious mind of Edward Kelley, who knew little Latin and no Greek or Hebrew although he was a member of a school dedicated to him by the angels who used it as a means to communicate privately with Dee (see below). It is also what Kelley knew (or what was discussed).

The more I study Enochian, the more I am inclined to believe that the angels were indeed the residents of the unconscious part of Kelley's brain at that time. They were able to draw upon his extensive knowledge of Kelley's own Hermetic scholarship and his attempts to understand the system of magic and the Enochian language. In my opinion they used Kelley merely as an instrument, working with Dee's conscious mind. This hypothesis explains how Kelley was able to deliver the Enochian teachings, so many of which are completely beyond his conscious intellectual capability. It presupposes that the angels were able to link Dee's unconscious mind with that of Kelley in some mysterious way. It also explains how Dee was able to make sense out of the convoluted angelic teachings they were based on his own thoughts and studies and shows why on several occasions the angels referred to Dee and Kelley as two parts of a single whole.

However, if the Enochian language was the product of Dee's unconscious, we would expect it to be more consistent. Dee's abilities as a linguist were extensive. Perhaps the irregularities in the grammar can be explained by the complex method of transliteration and the source. Dee's conscious mind was uncommonly well ordered, but his unconscious may have been less linear.

### The GOLDEN DAWN METHOD

The technique used by the members of the Hermetic Order of the Golden Dawn to pronounce Enochian names was straightforward. Regarding sums it up nicely in his introduction to the Enochian teachings in the OGHM papers: "In the first instance, all letters pronounced in pairs, each pair separately; whenever a lack of vowels renders it necessary. But with a little practice, the pronunciation will come instinctively when the student wants it. 'Z' is always pronounced and with a snap."

The leader of the Order Dawn, S. L. MacGregor Mathers, wrote concerning the pronunciation of Enochian:

Brevily, regarding the pronunciation of the Angelical Language thou shalt pronounce the consonants with the vowel following in the nomenclature of the same letter in the Hebrew Alphabet. For example, in (the Hebrew letter) Beth the vowel following 'B' is 'E' pronounced 'AY'. Therefore if 'AY' is an Angelic Name precede another as in 'Sobha' - whose or whom; thou mustest pronounce it 'Seoch-hah'. 'G' may be either Gimel or Jimel (as the Arabs do call it), following whether it be hard or soft. This is the ancient Egyptian use, whereof the Hebrew is but a copy, and that many times a faulty copy, gave in the Divine and Mystical Names, and some other things.

Also "Y" and "I" are similar, also "V" and "U," depending whether the user intended be vowel or consonant. "X" is the ancient Egyptian power of Sanekh; but there be some ordinary Hebrew Names wherein "X" is made Tzaddi.<sup>1</sup>

One of the three original founders of the Golden Dawn, WILFRED WESTCOTT, used in his writing note in one of his rituals:

In pronouncing the Names, take each letter separately. M is pronounced Em. N is pronounced En (also Nu, since in Hebrew the vowel following the invariable letter Nun is "u"). A is Ah. P is Peh. S is Ess. D is Deh.

Nu M is pronounced Ah Mu. Ah D is pronounced Ah Deh. ZIZA is pronounced Zod-eh Zod-ah. ADRE is Ah deh-reh or Ah-deh er-reh. TAASD is Teh-ab-ab-es deh. ALAOAT is Ah ee-ab-oh ah-ee. BOUPA is Beh-deh-uh peh-ah. BANAA is Beh-ab eh ab-ab. BITOM is Beh-eh-to em or Heh ee-reh oo-em. NANTA is Eh ab-en-tah. HCOMA is Heh co-em-ah. XAR is pronounced xahr.

In another place Westcott mentions that the name OOMPI is pronounced "Oom-pi" and not "Oh-mee-pi."

Following these directions literally, beginners in Enochian magic would do well to practice the following pronunciation: "Oom-pi" for OOMPI, "Ah-uh-uh-uh" for ADRE, "Teh-ab-ab-ab" for TAASD, "Ah ee-ab-oh ah-ee" for ALAOAT, "Beh-deh-uh peh-ah" for BOUPA, "Beh-ab eh ab-ab" for BANAA, "Beh-eh-to em" or "Heh ee-reh oo-em" for BITOM, "Eh ab-en-tah" for NANTA, "Heh co-em-ah" for HCOMA, and "xahr" for XAR.

## THE METHOD OF DEE AND KELLEY

Remember—The Golden Dawn recommended the direction of Dee's students concerning the correct pronunciation of the Enochian language. As a rule of thumb we have: Inseparable Enochian should be pronounced as you would pronounce English. Only where an accurate

consonant clusters in the names make this impossible could individual letters be sounded. Effectively, the names are made pronounceable by the addition of vowels in somewhat the same way that written Hebrew, which consists solely of consonants, is voiced by the insertion of vowel marks.

Dee left scattered phonetic keys in the section of the treatises dealing with the Enochian language. He used "g" to indicate soft "g" and "z" to indicate soft "c." In other places he indicates that "ch" is to be pronounced "k." The word *is* (who, which, that) is pronounced "Is." The letter "z," as Regardie observed, can be pronounced "zod" where it cannot be merged with the rest of the word, but not always.

For example, the name of the angel Zaxariah would be sounded as it is in English, but the word *zadurza* (year, swore) should be pronounced "zod-ur-za." By way of contrast, Aleister Crowley, who learned the alphabet of Enochian in the Golden Dawn and sounded every letter, voiced this word "zod-oo-ur-re-za." Besides being awkward, this is clearly contrary to Dee's practice.

Richard Layne, who provides the best extant edition of the pronunciation of Enochian,<sup>2</sup> gives the general rule "consonants as in English, vowels as in Italian." Unfortunately, this is likely to be of limited use to those who do not speak Italian. He goes on to explain that this means "u" should be pronounced as in "put," "oo" as in "bo," and also states that in Dee's line the "t" should always be pronounced wherever it occurs.

It should be noted that in Elizabethan times it was a bad fashion to substitute "v" and "u," and also "id" "j." In places I have exchanged the "v" that occurs in Dee's original spelling for a "u" to render pronunciation

easier. In the Enochian alphabet "v" and "u" are both indicated by the letter Van. When this letter occurs at the beginning of a word it is written "v" when followed by a vowel, but "u" when followed by a consonant.

### THE TRUE FORM OF ENOCHIAN

The best source on the pronunciation of Enochian is that no one really knows what pronunciation Dee and Kelley used or mine how the angels intended the language to be pronounced. Kelley also only heard it spoken correctly by the angels, and probably transmitted an accurate version to Dee. But Dee's phonetic tables are useless, and I can only say we know for certain that the members of the Golden Dawn and Aleister Crowley spoke Enochian incorrectly.

An expert linguist with a knowledge of how Eliza Cook Fiske spoke the Welsh dialects were either near London and in the county of Worcestershire where Kelley grew up, who studied these dialects carefully, could probably make a fairly close approximation to the Enochian language spoken by Kelley. The rest of us will have to content ourselves with a less accurate version. We can take some comfort in the knowledge that, unlike how badly we understand the Enochian words, we are almost certain to be closer to the original than MacGregor Mathew or Aleister Crowley, who both used Enochian magic with good results.

## CHAPTER EIGHT

# The Heptarchia Mystica

### THE ANGELIC HEPTARCHY

In 1592 Edward Kelley copied the complete system of angel magic that is recorded in Dee's manuscript *De Materia Mystica*. This was one of the works found in the secret drawer of Dee's chest fifty-four years after his death, and for this reason it escaped inclusion in Waite's *A True and Faithful Relation*. Its neglect has continued to this day. Although the magical language of the angels is still in use by a few practitioners, it was completely ignored by the Golden Dawn and consequently Aleister Crowley was unable to learn angel magic from the Golden Dawn. Most modern Enochian magicians rely on these three sources, and are at a loss to know what to do with the heptarch.

A heptarchy is a kingdom or seven realms. I would like to add the name of De Morgan Englishman of history in A.D. 596. Anglo-Saxon England was composed of seven kingdoms between A.D. 449 and 828. This group of seven kingdoms was called by him by Seven. Seven has great occult significance because there are seven major bodies that rule the heavens in ancient astrology. The seven astrological planets also rule the Earth through the seven days of the week.

The divine authority of the seven planets is recognized in Christian mythology. They are the seven stars held in the right hand of Christ (*Revelation 1:16*) and the

seven lamps of fire that burn before the throne of God who are also called the seven Spirits of God (Revelation 4:5). Each planet is thus a ruling angel. The imagery in Revelation plays a large role in the Enochian teachings as I have tried to show in my book *Tetragrammaton*.

### THE TABLE OF THE FORTY-NINE GREAT ANGELS

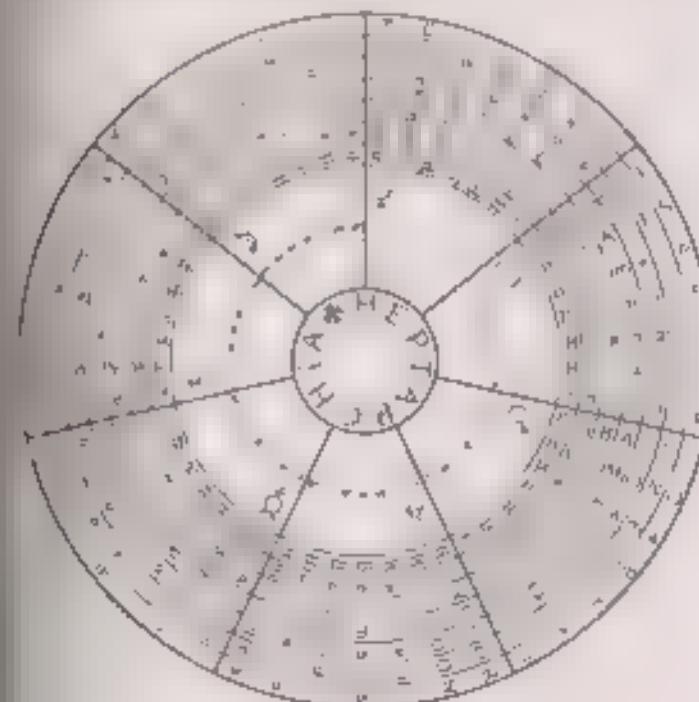
In the Enochian heptarchy, the seven spheres of the planets are ruled by seven great Kings. Each King has a Prince who is the above power of the King, and each Prince are five Neophytes. The names of these form the angelic Major with the letter B which may represent the number seven. The names were revealed to Kelley by the Lord in a complex table in the shape of a cross with seven separate parts.<sup>4</sup>

Kelley received this sevenfold cross on April 29, 1984. Seven angels approached holding seven square tables. Each table was composed of four nine cells, and each cell had a letter and a number written in it. The letters in these tables were arranged at random. The first table was filled with the letter B. The angels were told to center the first table in the middle of the sides. Moving around the central table clockwise, tables two and three were compressed together and joined to the top table four was joined to the right, tables five and six were compressed together and joined to the left, and table seven was joined to the left edge of the central table.

It was then a simple matter to extract the names to identify the great angels of the planets. Starting with the cell in the central table of the cross that contained B1, Dee looked to the cell in the second table that also contained the number one, and found there the letter A

in the third table of the cross, the cell with the number one contained the letter L. In the fourth table the cell with the number one contained the letter I. In the fifth, the letter G. In the sixth, the letter O. In the seventh the letter N. These seven letters composed the name of the King of the heptarchical Kings BALIGON.

In this way, Dee extracted in order forty-nine angels, which he arranged in the form of a ring that was divided to seven parts, each containing seven names. These parts of the ring were associated with the seven planets in an apparently random order. Dee called this table the Tabula Angelorum Bonorum 49.



Tabula Angelorum Bonorum 49

## THE MINISTERS OF THE PRINCES

Each Prince also has a hierarchy of forty-two Ministers who rule the hours of the day in six groups of seven Ministers each group ruling four hours of the twelfth hour. For example the first seven hours are ruled by the first group of seven Ministers, the next seven hours by the second group, and so on. Each group of seven Ministers is called a *Ministry*. There are seven Ministries in all. In the *Principia Enochiana* it is also said that the method that the Angels used to rule the other Angels is to rule them in groups of seven. It is not necessary to know this method to rule the Ministers.

The Angels informed Dee that the King of each Ministry is called a *Master*. The King of the first Ministry is called the *Prince*, the King of the second the *Arch Prince*, each being equivalent to a *King* of Earth. The Kings of the six Ministries are called the *Princes*. The Kings of the six Ministries are called the *Princes*. The Kings of the six Ministries are called the *Princes*. The Kings of the six Ministries are called the *Princes*.

F	N	S	E	P	W	M	A	R	C	D	B
N	N	Z	S	H	H	E	S	S	N	S	N
S	A	M	L	R	H	G	T	T	E	R	T
E	I	N	S	S	H	S	I	I	N	S	I
N	E	R	R	R	R	R	E	E	E	E	E
E	O	G	E	L	A	B	O	O	O	O	O

The individual letters that represent the Ministers were first expanded into a seven-letter name by a sevenfold process of iteration until a seven-letter name was brought into Enochian magic. The letter of each Minister

is moved to the front of its rank, and the remaining six letters written behind it. To take as an example the Ministers of Prince Alisduo, shown above

### PLGNSEB

lysetb lynesbe Gresber Nechberg Nebelign Ebelyns Beligna

### NEBLYVR

Nebulah Lebelur Vurna Nebulah Zebulur Ebelen Belulur

### STAMLB

stamly hamlins Amblist Milhar Dismar lusamri tsiamli

### DKGDSRS

Dggsrs dgsrs tamsor kngsor vscopf Rangkyn Singra

### NRPCRRB

Nprpcrrb Rprpcrrb Nprpcrrb Rprpcrrb Rprpcrrb Rprpcrrb  
rgdhalb

Rgdbalb Rgdbalb Galdhalb Hrdhalb Hrdhalb Abghalb Rgdbalb

## SEVEN AND TWENTY FOUR

should be noted that each group of seven Ministers has four subgroups. These are again correspondingly with respect to the hours of the day described at *Katholos* or *Admetus*.

And now again the same lesson for another hour which is the first hour of the day, which is the morning hour, and the seventh and the last of the hours between a good

and not in the noon, provided that it is not noon, and that were and then were better than the other all day before the throne, which are the seven Spirits of God

The twelve Archangels rule over the twelve hours of the day and the twelve hours of the night. They are measured or governed by the seven

amps reflect the former, which are the seven planets. In the heavens the planets govern the time divisions of the twelve houses by moving through them. On earth the planets are represented by the days of the week and the hours of the day. They are assigned the twenty-four hours of the day to rule in a week by rule. The planets repeat themselves in twenty-four sets of seven over the 168 hours of the week. This assignment of the forty-two Masters in groups of four sets of seven, each of which rules a month, is another expression of this ancient temporal relationship between twenty-four and seven.

## THE KING

The position of the King in Hebrew has many in some ways related to him, since it seems to have been given him by the angels or God as his transmogrification. However, it is to be associated with a King of the Earth. It is divided in seven sections of the 240 hours daily. In a week the angelic King who rules over all the parts of the day. So in each King is the name of a different but predominant Master, and the forty-two Ministers of the Prince. The sixty-four names of the Ministers are arranged in a square of six rows, each row containing the seven. Thus a rule the 240 minute segment of the day of the King will in turn serve.

In addition to these angelic lords, each part of the Heptarchia contains his own seal of the forty-two Ministers of the Prince, the seal of the character of the Prince himself, and a seal containing the name of one of the seven masters, the seven sons of light. These seals that contain the names of the Sons are probably the seals of the Kings.

You will recall from Chapter Six that the names of sons of the Sons were derived by reading diagonally in an eminable ceremony held in London on March 21, 1582. You will also recall that the character of the Prince is to be placed on the Table of Practice, perhaps on the circular seal of the Masters, depending on the interpretation, and the circular seal of the Masters is to be under the feet of the magician during the evocation of the angels into the stone.

## THE FIRST TABLE OF THE KINGS AND PRINCES

The relationship between the Kings and the Princes has been elsewhere described in greater detail. It results from the first term of the letter square that was written in the blackish letters on the Holy Table of Practice were derived. This letter square is composed of the names of the Kings and Princes in this order. But each man not with his side by side, a square of seven rows and twelve columns, gave the second, third and fourth of this table by Gaudichard while explaining how the Enochian lottery in the Table of Practice were used. Shown here is a diagram in which each King was not aligned with its own Prince.

Prince	Ionega	Enga	1st King
1st Prince	panio	Enga	2nd King
2nd Prince	scata	↑ Ioleba	3rd King
3rd Prince	or m a	ropas	4th King
4th Prince	p - tsil	opsan	5th King
5th Prince	segor	nespa	6th King
6th Prince	seg a	azamu	7th King

First Table of the Kings and Princes

The relationship between the King and Prince of each row of this table is the same relationship that exists in Dee's key or his almanac. The letters in the names of his earlier table are read from right to left. For example Braspur is King of Mercury who rules wednesday and he hath King in Dee's calendar Salala A. gr. Jam Bonon in 49 is matched with the fourth Prince Bascor who is the Prince of Jupiter. Why the order of rank between the Kings and Princes exists is not clear, but at least there is a letter square to show that it was not a mistake.

#### PREPARATIONS ON THE LINE OF THE HEPTARCHIA

In general preparation for the work the magician should consider only one that of a set of twelve clean tapers born of the honey tree by lighting the usual place must also be kept clean and dry. Althonpon, or drugs and sex should be avoided for at least day before the work. Any excesses of behavior. A series of related tapers should be taken along hence and chancy as the rest of the magician will greatly increase the likelihood of success.

A general prayer for the success of the work should be spoken three times every day during the entire period of the usual working at dawn a day and a set Dee seal, the following have which I have simplified somewhat, but the magician may compose an original prayer that perfectly expresses his or her attitude toward the work.

O Almighty, eternal, true and living God; O King of Glory; O Lord of Hosts, O Creator of Heaven and Earth and of all things visible and invisible grant unto your simple servant [N.] your manifold mercies.

I most humbly beseech you to have mercy upon me to have pity upon me to have compassion upon me, one who long since has faithfully and sincerely sought to obtain a portion of true knowledge and understanding of your laws and ordinances established in the natures and properties of your creatures.

And since it has pleased you O God, of your infinite goodness, by your faithful and holy spiritual messengers, to deliver to me a true understanding and comprehension of your order of creation and business. Impart hie magic that I may have the use, counsel and help of your many good angels according to their functions and offices. I do most humbly beseech your divine Majesty to favor and forward my present intent in this matter.

In the name of your dearly beloved Son, Jesus Christ. O God, I beseech you to give me this day this hour and portion of your heavenly grace. Henceforth enable me and make me apt and acceptable in body, soul and spirit, so that I may always enjoy the friendly conversation and guidance of your angels and spirits with whom and through whom I may always be enabled to approach your blessed Son and good angel messenger Raphaell and to seek also your especial protection for the blessed Uriel. Also especially of those Ministers of the celestial mysteries, under the method of the seven mighty Kings and their seven faithful and princely ministers with their subjects and servants to them belonging.

In your great mercy and grace, O Almighty God, confirm that you are the one and Almighty and master of infinite power and wisdom whom I call and to whom I put my trust. And that your Ministers are true and faithful angels of infinite wisdom, love, holiness and virtue.

Grant this prayer O Heavenly Father, that I may be enabled to better understand your grace or favour and to obtain this for the sake of your only begotten son.

*AMEN.*

## ERECTING THE RITUAL CHAMBER

The man in lays a red silk carpet or its equivalent on the floor of the ritual chamber, positions the four hemispherical cases of laurel that contain the four lesser Cubicles of the Sigillum Aemeth, and sets the legs of the Table of Practice upon the desks holding the wax seals. The Table is oriented so that its top edge is in the east. Over the surface of the carpet a green linen cloth is laid, and hangs down almost to the carpet. The Sigillum Aemeth is placed on the cloth, in the exact center of the room; the poles are used for the six Kings in creation; these are spaced around the green wax seal of Aemeth as shown in the diagram of the altar. To the west the Ensigns are again placed upon the Table.

A smaller cloth of iridescent red-green silk with golden crosses at its corners is spread over the Sigillum Aemeth and the Ensigns. The tassels should hang downwards from the edges. In the center of the cloth in the middle of the Sigillum Aemeth is set the seal of the King of the day, in a gold frame on four legs. The seal and the frame should have four legs. Dee states it will have four legs. A consecrated white oil lamp a small oil lamp should be placed under the eastern quarter of the Table to burn during the ritual.

On the edge of the red carpet to the west of the Table of Practice the magician places the circular ring of the forty two Ministers who serve on the day of the ritual. He stands on this circle of letters during the invocations, and when seated in the green wooden chair for scrying, rests his feet on it.

The seal of the Prince of the day, who rules the Ministers, is set in the middle of the western quadrant

of the Table of Practice (By another interpretation of Dee's text this seal is placed on top of the circular table of the Ministers, and then the magician stands on both the ring and the Table.)

During the invocations and serving, the magician holds in his hand (probably the left hand) a circular disk of leather on which is painted the seal of the King associated with the day. The seal is surrounded by a ring containing the seven letters in the name of the King of the day. A second outer ring contains the spiritual epithets related to the letters in the name of the King.

Around the neck on a gold chain or silk thread the Lamen hangs so that it lies over the heart of the magician. The seal ring of Solomon is worn on the finger (probably the right Index finger). Although no robe is mentioned in the manuscript, a simple robe of white silk would be appropriate for ritual work. The feet are kept bare, but this is not specified.

## INVOCATIONS TO THE KINGS AND PRINCES

Sitting on the circular table of the Ministers of the day who serves the King of the day, with the round seal of the King in the left hand and the seal of the day on the Table of Practice, the magician speaks the oration to the Heptarchical King:

O noble King (N), in this name and by whatever other names you are called or may truly be called (recite his other names, if known), and by your government charge (position and fungly office, which is briefly describe the office of the King). In the name of the King of Kings, the Lord of Hosts, the Almighty God, creator of heaven and earth and of all things visible and invisible. I invoke and summon you into this holy crystal stone Awen.

O right noble King (N), come now and appear with your Prince and his Ministers, and your subjects, clearly to my sight in a good and friendly manner to my comfort and help to advance the honor and glory of Almighty God by my service. That by the wisdom and power of your kingship office and government I may be helped and enabled to attain my purpose, which is (state your purpose). Amen.

Come O right noble King (N), I say come! Amen."

After reciting the Exordium to the King, the magician speaks the Exordium to the Prince:

O noble Prince (N), in this name and by whatever other names you are called or may truly be called (recite the other names, if known), and by your government, charge, composition, office and princely dignity, which is briefly describe the office of the Prince) In the name of Almighty God, the King of Kings, and for his honor and glory to be advanced by my faithful service, I invoke and implore you. To this holy crystal stone. Amen.

Behold you, O noble Prince (N) to come now, and to show yourself visibly in a good and friendly manner, along with your Ministers, servants and subjects to my comfort and help that my purpose shall be well and truly fulfilled which is (state your purpose) in Wisdom and Power according to the properties of your noble office. Amen.

Come O noble Prince (N), I say come! Amen."

These exordiums to the Kings and Princes have been modernized and edited to clarify their purpose. It appears that the first lines should be followed using the information provided in the descriptions given in Chapter Nine — a separate section of his manuscript. Dee listed specific characteristics and qualities of the individual Kings and Princes that are intended to be used in their invocation into the stone.

A portion of this material is composed of statements actually uttered by the spirits to Dee through Kelley.

These statements express essential aspects of the spirits. By repeating these statements prepared by the words "you have said," the magician demonstrates a true knowledge of the spirit. It is an ancient belief in magic that by reciting the acts and nature of a spirit, as well as naming its name and describing its appearance, power is given to command that spirit. Dee relied on this technique in his invocations.

Where several statements made by a spirit were recorded by Dee, I have selected only the most potent characteristic. In a few instances no statements are given by Dee. I have supplied them from the descriptions of the spirits. These descriptions of the spirits, their functions, their alternative names and their elements must be incorporated into the appropriate places of the exordiums. It is common practice to expand knowledge of the names, descriptions, statements and roles of the spirits that gives the magician power over them.

## LETTING THE RITUAL

After communicating with the angels through the medium of the scrying crystal and directing them according to the ritual desire, the magician speaks a general prayer of thanks to God, the King, and the Prince then dismisses the angels from the stone. If the name of the King of Kings, Almighty God, is mentioned and the stone put away. The scrying stick is removed and the Sigillum Aemeth stored in a safe place, along with the seals and other instruments. The Table of Practice is erected in a ritual temple where it will not be disturbed. It may be left covered by a white linen cloth and standing on its four wax seals and red carpet.

## CHAPTER NINE

# The Heptarchical Angels

### The King of Kings

There is some confusion about the names and offices of the seven Kings. King Carmara, the first King to appear in Kelley, is related by Dee to both Monday (Moon) and Venus (Venus). The same is true of Prince Hagonel, the one who serves Carmara. Yet both Monday and Friday have Kings and Princes of their own, all starting with B, in accordance with the system used for all other names of the forty nine good angels.

We states quite clearly concerning Baugoth, the King of Friday and Venus, "he is the same mighty King, and is here first described by the name of Carmara." Nevertheless, I am inclined to place Carmara in a position superior or authority over all the seven Kings, similarly to place Hagonel in authority over the seven Princes whose names start with B.

Carmara is pre-eminently a King of the Moon and enjoys a special position in Enochian magic, as is the Enochian Sabbath, or holy day on which Kelley received the majority of important communications. Thus, in my opinion, Carmara is King of Kings (although this title, strictly speaking, is reserved for Jesus Christ), and Hagonel is a King of Princes.

### Carmara tells Dee

First came before me as the general Prince Government or Angel that is principal of the world. Then place by name that thou hast already given the name of Carmara was showed her yesterday with the short staff. There was power with her regal and greater ministers. With these three thou shouldest make a good crew. As he first stood there was a glow about him, and them that did stand by his sides.

The principal Governor of the world is probably Jesus Christ. After him in authority comes Carmara followed by Lagashiel and others. Then come the ranks of Ministers who serve Lagashiel, with such as could be seven members. A minister would seem to be like a King. We see Carmara begin with the above with Princes and Ministers.

Third I used to think of Carmara acting as the general master of the Kings, under the name of King Brumaza, a name of distinction, it has fallen on us King the Moon. Secondly regard Prince Magmar as also in the name of Prince Magmar for his position authority as the Prince of the Moon.

The cause of the confusion in my silent meditation Carmara and his crew will be King Brumaza, Prince of the Regency Moon, who rule Friday and also we King Brumaza (Moon) and the Knights Sallet who rule Monday. This dual identity and reason the very existence of Carmara the King of all has never been satisfactorily explained. They would seem to be supposed to be system of heptarchical magic yet clearly the who placed them in the air of highest importance.

### THE CROWN OF KING CARMARA

Carmara was called into the shores where he had bangel One. He came with the appearance of a melancholy proportioned man dressed in a long robe. The purple was the royal color in the Roman emperors wearing a triple crown upon his head. Seven crowns who took the form of men and women, all of them decorated themselves to be the seven heptarchical Princes named after him. Under gave Carmara a red handkerchief three of two colors which were black, probably the ones and colored Concerning Carmara Dee writes:

This King only was the ordered at his command to be delivered which I term Holmays and also of the 7 Princes and after that of 7 Knights and 7 Sallets and so forth the 21st Prince of the world. This he kept hidden in the 15th century and in the year 1500 he caused by me.

We may assume that the Princes were the spiritual hosts because they are the active agents of the heptarchical angels. The Kings sit in authority over them in substance and their actions, but not in being. In like manner the Kings are seats of power and the Princes are direct executors.

Carmara revealed to Dee a flag on a pole. The pole of three points was set to a crown at its top. The base or front of the flag bore on the left side the face of a woman with a hair standing in a cross. On the right side bore the large capital letters and on the base the other inverted as in a mirror left to right. On reverse of the flag were the Royal Arms of England used by Dee "the flag" which was at Logash camp 1400-1603. It consists of four quarters, with two quarters diagonally opposite each containing three fleur-de-lis (symbol of France), and the other two quarters

each holding three rearing lions (lions passant guardant - symbol of England)

Carthaea called that flag "the Sign of the Work." We can only speculate about its meaning, since it was never explained by the angels. The fact that the figure on it is female is significant, since all the other heptarchical angels are male (or, in some cases, male and female combined). Queen Elizabeth was the symbol of a pre-eminence in England in Dee's day. This image may represent her heavenly counterpart, the mysterious Mother of the angel Madimi, who is the same as the Queen of Heaven of Revelation 12:1. Perhaps she is shown without arms because she acts through her angelic agents, not directly. The C on the flag may signify the name Cestus, where the C may stand for the forty in the girdle, a golden white harness. Begg, with B

### PRINCE [ ] A. INFT AN [ ] IS GREAT SEA,

After Carthaea Prince Hagonel appeared in the form of a man in a red robe. Dee notes that all the Princes have robes but the robe of Hagonel was shorter than the robes of the other Princes, a few scut. The Princes have nolets of gold upon their heads rather than crowns. Hagonel held in the palm of his right hand a round ring with a prick in the midst,\* which may mean a disk since Dee describes it as hanging also over his middle fingers. Hagonel told Dee that this ring or disk was Hagonel's seal. It bore the name Barrea. Dee drew it in the form of the symbol of the Sun (O) in his manuscript.

All of the Princes together held up a great star with seven points. Its width, Dee calls the Heptagonal Stellar, seemed to Kelley to be made of copper, the metal of Venus. Dee drew this star in his manuscript. The seal of

Hagonel was placed in its uppermost point. The name of the first Prince Bornago Venus, who is Prince under King Bobogel (Sun) on Sunday, was written to the right of the uppermost point. The name of the second Prince Belates (Sun), who is Prince under King Baball (Mars, in Tuesday), was written to the right of the second point moving clockwise.



The Birmingham Seal

This copper star appears to be the great seal of the heptarchical grammar. It illustrates the correct order of the days for the materia that it shows. The days are to be ordered according to the order of the Princes on the ring in the forty-nine good angels: Bornago (Sunday), Belates (Tuesday), Bulmono (Thursday), Blisdon (Wednesday), Brorges (Saturday), Bralges (Monday) and Bagenol (Friday). Dee adheres to this order in his presentation, with the exception of placing the angels of Friday (seventh Prince) ahead of the angels of Monday (sixth Prince). I believe this to be an error, and I have corrected it in the present chapter.

## THE SONS OF LIGHT AND THEIR SONS

After the Princes present this great copper symbol the servants of Prince Hagonel are presented. These are the "Sons of men and their Sons." The "Sons of men," Dee noted, are the same as the Sons of Light.

### *Sons of Light*

I. Th. Ist. Dmrl. Heeoq. Beigia. Stucco.

### *Sons of the Sons*

E.I., An. Ave. Liba. Rorie. Hagonel. Nemese.

You will remember that the Sons of Light and their Sons were inscribed upon the heptagram and lesser heptagon during the Alraun. At this point Daughters of Light and their Daughters who are not mentioned here were inscribed in the spaces inside the heptagram and lesser heptagon.

But the Sons of Light and their Sons were described to Dee on March 21, 1582. The Sons of Light came in sevens and a half height, pleasant expression, wearing white garments and were decked with gold. It is the King of the Sons who is to touch the back to touch the ground. Every one of them carried a small ball of iron. The first seven carried it along the second survey the third upper the fourth on the fifth down the sixth survey the seventh lay it down. All of them were gilded on their breasts that bore the names of their names.

The Sons of the Sons came in the forms of small boys wearing purple gowns with long hanging sleeves like pines or scolars gown-sleeves, and purple cloths about their heads that hung in the back in twisted wreaths down to the ground. They had green triangular tablets on their breasts on which were written the letters of their names. Dee notes that the letters of the first Son of the Sons, El, were combined together

into a single character. Sometimes only the E is used to represent this spirit. It should be noted that the "el" in the name Hagonel is also combined into a single character to produce six letters in this name.

## TAB KEY TO THE SEALS OF THE KINGS

The metal balls in the hands of the Sons of Light may be extremely important. I am inclined to believe that they are the key to the correct placement of the seals of the Kings, each of which contains a name of the Sons of the Sons, with the planetary metal. The planetary metal associated with the sons of light who corresponds with the son of the son of the seal of each King should be the same as the planetary metal of the Prince serving the King. If my prediction is correct the relationships between the seals of the Kings and the Princes of the Kings would be as follows:

Mercury

• Prince Bornogo (Venus)

• King Bobogel (seal of 3rd S. of S. Ave: copper)

Sun

• Prince Belotes (Sun)

• King Bahalel (seal of 1st S. of S. El: gold)\*

Mars

• Prince Butmano (Mars)

• King Bydepor (seal of the 5th S. of S. Rocle: iron)

Jupiter

• Prince Blisdon (Jupiter)

• King Braspel (seal of the 4th S. of S. Liba: tin)\*

Venus

Prince Brorges (Mercury)

• King Brapsen (seal of the 6th S. of S. Hagonel: quicksilver)

*Monday*

6th Prince: Brages (Saturn,  
7th King: Biomaza seal w/ the 7th S. of S. Japanese lead

*Tuesday*

7th Prince: Bagenor: Moon

1st King: Balgon (seal of the 2nd S. of S. An: silver)\*

The asterisks after the seals of the Sons of the Sons in the seals of the Kings are those that have been changed from the ones given in the manuscript. The placement of the other four seals in the *Heptarchial Manuscript* is in accord with this system I have proposed.

Below, I have allowed the seals of the Kings to remain as they are with the kings to whom they belong, as they are in the *Heptarchial Manuscript*. The key I have suggested above may be in error since so much of the structure of the basis for my interpretation remains hidden. It is always a good idea to keep changes in to state emphatically that some portion of the system is incorrect.

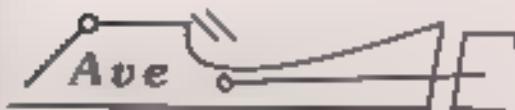
## THE ANGELS OF THE SEVEN DAYS

In the descriptions below, it should be noted that although I use the words of the original in many places, but is not a direct quote of the *Heptarchial Manuscript*, but my attempt to interpret and expand the often cryptic nature of it to rationalize the structure of the system.

*Sunday*

Second King: Bobogel (Sun)

He appeared in a black velvet coat, close round hose with velvet upperstocks overlaid with gold lace wearing on his head a velvet hat-cap with a black feather. A cape hung rakishly from one shoulder. He wore



Seal of King Bobogel 2nd S. of the Sons Ave

His purse on a long thong around his neck that was tucked inside his girdle, and on the other side of his girdle an ornamental gilded rapier. Platform overshoes raised his silk slippers above the mud of the street. His beard was long, his manner ostentatious.

His office is the granting and distribution of wisdom and science. He teaches philosophy, natural history, and a true understanding of the mysteries of the universe.

"It is not too late to learn."

First Prince: Bornogo (Venus)

He appeared in a red robe wearing a gold circlet upon his head, and showed his seal.

This is the art of transforming the corruption of nature into perfection. He teaches the knowledge of metals, and the sciences, making known the beginning of all true learning that is grounded in wisdom.

"What thou desirest in me shall be fulfilled."



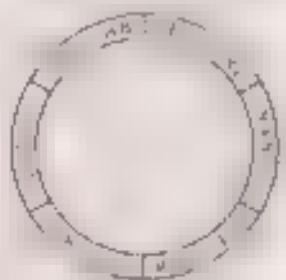
Seal of Prince Bornogo

### The 42 Ministers of Bormogo

The first group of seven ministers appeared in costly forms of clothing similar to the worn by King Bormogo. The other ranks were dressed as noblemen. The last group of seven appeared in white robes from the front but men from the rear. They danced capriciously to the amazement of all.

They came forward in a circle. The seven sages stood behind them. The first sage raised his right foot to reveal an  $\alpha$ , the letter of his name. The rest did the same each in his turn.

LEENARB  
INANAFR  
ROEMNAS  
FEAORB  
NFIQAB  
AOLOFAB



Seal of the 42 Ministers of Bormogo

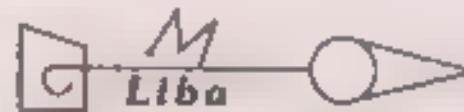
The first seven merged together into a flame and sank down into the earth like very gloes of the new world. The second seven leaped through the air like crops. Molted feathers from seven asped their hands together and dropped down in a dense smoke. The fourth seven joined right and left like drops of water. The fifth seven fell down like hailstones. The last seven vanished away.

On another occasion when summoned by King Carman, these 42 ministers arrived carrying a large round table over their heads. They laid it on the ground and stood around it. On the table before each minister was the letter of his name.

### Tuesday

#### Third King Babael (Mars)

He appeared wearing a long white robe. The left sleeve was white and the right sleeve black. He seemed to stand upon the surface of water. A crown of gold adorned his head. On his forehead the letters of his name were written.

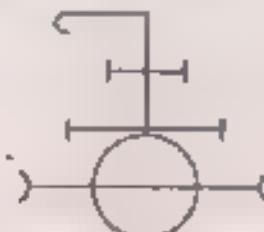


Seal of King Babael (Mars) or the Sun - LIBA

The power of the king abides from the depths of waters  
He is the mighty and wondrous water  
Water by praise and honor God

#### Second Prince Belafes (Sun)

He appeared as a long and stately one with a crown of gold upon his head. Written on his golden robe were the letters of his name. He opened the front of his robe and appeared to be bare when he was first seen. His color was yellow and burnous.



Seal of Prince Belafes

He is the prince of the seas whose power is over the waters. He served Moses to punish Pharaoh of Egypt by losing it, the Red Sea on the Egyptian army, and also was a servant of Solomon and the magician Michael Scot, who named this prince Mares. It may have been Dee's belief that it was this spirit who saved him and Kelley from drowning in the English Channel during a gale.\* The Egyptians named him Obelson, that is, a peasant deliverer.

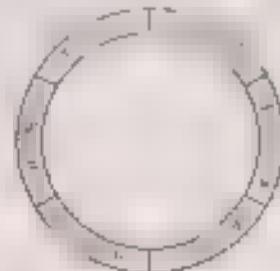
"Use me in the name of God."

#### The 42 Ministers of Prince Belafes

The first rank of seven ministers had circlets of gold around their heads to indicate that they are Princes of the Waters. All of the ministers had the letters of their names written on their foreheads. The letters of the first seven fell down between their feet and were covered over with moving water.

The first seven took the water in their hands and threw it into the air. It became clouds. The second seven drew up the water and it turned into snow. Each rank in turn threw the water into the air, then all dived into the water and vanished away.

E A L O M F O  
N E G T E T A  
S A G A C I Y  
C N F I O N  
N O O N M A N  
B T E V L



Seal of the Ministers of Belafes

These noble ministers are of great power, dignity and authority. Some measure the motions of waters and regulate the saltiness of the sea. Some give success in sea battles. Some rule the fishes and monsters of the deep and deliver up treasures and unknown substances from beneath the waves. In general they distribute God's judgments upon the waters that cover the globe.

#### Thursday

##### Fourth King, Bynepor (Jupiter)

Apparelled in royal robes with a golden crown on his head, the power of this king is distributed throughout and retains the general state and condition of things. He is all, and all have their being by him. Although he had beginning, he can never have an end. He is the workmanship of the word of God, only a single degree lower than the *Vita Suprema* (Highest Life). He is the *Vita Secunda* (Higher Life), of whom it may be said the *Vita Tertia* (Lowest Life) is measured by your hands. He creates new worlds, new peoples, new royal dynasties, new forms of government. Yet none of his power is himself, but all comes from the name of God.

Through all works marches his own workmanship in Highest.



Seal of King Bynepor 4th S. of the Sunne Rock

**Third Prince: Butmono (Mars)**

He appeared in a red robe with a golden circlet on his head.



Seal of Prince Butmono

All the beasts of the earth are embued with the vital essence - his spirit - and take their living pattern from him, carrying every living kind with its form in the image of God. He knows all things, the strong and the evil. He rules the regnates, and knoweth the measure of time. His seal is their glory.

"O God, thou art sanctified and thou rejoicest."

**The 42 Ministers of Prince Butmono**

They appeared as luminous smoke ghosts, each with gleaming fiery spark in his midst. The first seven in the foremost rank were red as blood; the second rank were

B B A R N F L  
B B A I G A O  
B B A L P A E  
B B A N I F G  
B B O S N I A  
B B A S N O D

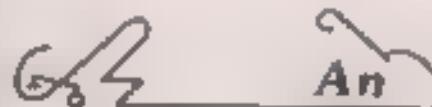


Seal of the Ministers of Butmono

orange, the third were whitish. These three had sparks larger and brighter than the rest. The fourth, fifth and sixth ranks were of mingled colors, with smaller sparks in their middle sections. Each spark had the letter of the name of a minister written within it.

**Wednesday****Fourth King: Bnaspol (Mercury)**

He appeared in a red robe wearing a golden crown on his head.



Seal of King Bnaspol. 2nd S. of the Sun - An

The bowels of the Earth and all her secrets are buried into the hands of this king. He has knowledge of the mysteries of the past.

"He to whom thou art is greater than thou."

**Fifth Prince: Blisdon (Jupiter)**

He came dressed in a robe of many colors, but predominantly red, and wore on his head a circlet of gold.



Seal of Prince Blisdon

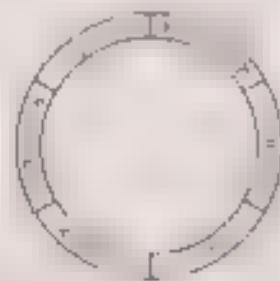
It is his function to conceal or reveal the secrets hidden within the earth, according to the commands of his king. He finds treasures that are buried and rich veins of metals to be mined. All caverns and subterranean rivers are known to him.

"To me the keys of the mysteries of the earth are delivered."

#### The 42 Ministers of Prince Blasdon

They seemed to stand in a ring around a little hill of clay. Behind them in the distance stood a multitude of ugly, twisted, wretched spirits, perdition having given them the treasures of the earth for the Devil. The ministers had in their hands the tablets of their names.

E L U N S E R  
N I I N Z V B  
S . A M . B  
I O G O S R S  
N R P C R R B  
E T H . . . B



Seal of the Ministers of Blasdon

#### Saturday

##### Sixth King: Brapsen (Saturn)

He appeared in the form of a king wearing a long robe with a golden crown on his head.



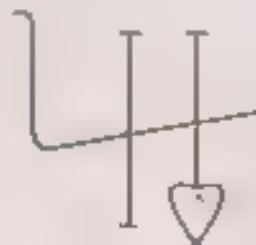
Seal of the Sixth King Brapsen (Saturn) Hagonef

The office of this King is to banish and expel evil spirits, and to reveal the wicked through the deeds of such men. He has dominion over the gates of death.

"By me you shall cast out wicked spirits."

##### Fifth Prince: Bronges (Mercury)

He appeared dressed all in red. When he opened his fingers, glassy and burning flames did appear on either side, which no mortal eye could look upon for more than an instant. Within the flames the letters of his name were tossed to and fro.



Seal of Prince Bronges

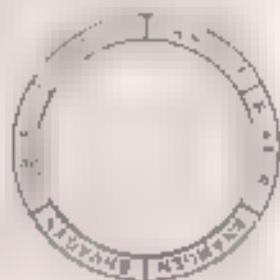
He carries out the commands of his King upon evil spirits and wicked men.

"I know the door of death."

### The 42 Ministers of Prince Bralges

The ministers appeared carrying a round table. On the table were written the letters of their names. They cast this table into the midst of flames.

B A N - S / F  
B Y A P A R E  
B N A M G B N  
B N V A G E S  
B L S O P O O  
B A B E P E N



Seal of the Ministers of Bralges

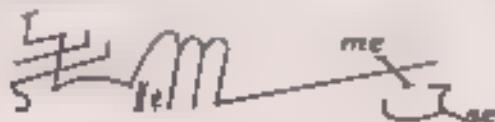
Monday

### Seventh King, Blumaza (Moon)

He appeared as a white eagle, a falcon wearing a red robe and a crown of gold.

The power of names is his, both to know and to banish. By these names are all the spirits of the earth made subject and obedient unto the will of man.

"These mysteries hath God castly, of his great mercy, granted unto thee."



Seal of King Blumaza, 7th of the Seven Heavens

### Seventh Prince Bralges

He appeared in a red robe with a circlet of gold on his head. He is the last of the seven Princes who hold up the points of the Stellar Heptagon. He set down his hands and extended his hands. The others reform a ring around the copper star. The seven Princes danced playfully in a circle around the star.



Seal of Prince Bralges

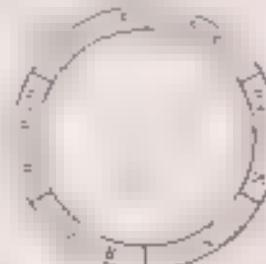
At the command of his King he teaches the secrets of the invisible spirits by which they are summoned and ruled.

The creatures summed into my soul, he knoweth to day."

### The 42 Ministers of Prince Bralges

The ministers are invisible, but appeared as little puffs of white smoke without any form. All around them the air shone with brightness.

O E S N G , E  
A V I N N  
Y L L M A F S  
N R S O G J O  
N R R C P R N  
I A R D G R E



Seal of the Ministers of Bralges

*Friday***First King, Balgor (Venus,**

He came in the form of a well proportioned man wearing a long purple gown and a triple crown of gold upon his head, and carried a measuring rod of gold in his hand that was divided into three equal parts. The central part of the rod was red, the two outer parts black. His greater name is Carmara, which is voiced among the angels Marmara, but the first M is silent.)



Seal of King Balgor. In 5 of the Sons. Ex.

From the angel Uriel, he had received the golden rod, government of the sun, and knowledge of the dignity and doctrine. He was the first to appear. He is the teacher, the orderer or disposer of all the doctrine termed archetrical.

"Come let us seek the works of God."

**Seventh Prince: Bagelon (Moon)**

He came wearing a short red robe with a circle of gold upon his head. In the palm of his right hand he held a ring or disk with a small hole in the center. This is his seal, which is named Batees.

The Sons of Light and their Sons, and the Daughters of Light and their Daughters, are all his servants. To his power the operation of the earth is subject. He is the first of the twelve, and commands the kings, princes and noblemen of nature. By the seven of the seven Sons



Seal of Prince Bagelon

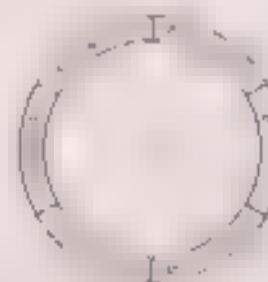
works marvels among the people of the earth. He is called Hagonel.

"By me you shall work marvels"

**the 42 Ministers of Prince Bagelon**

appeared like bright people. About them the air swarmed with creatures. Their letters were on their foreheads

A O A Y N N  
L B B N A A S  
O A E S P M  
G G I P P S A  
J F F C U E Z  
N L T R Y N A



Seal of the Ministers of Bagelon

It seems clear to me from the text that Friday should be moved to front of this list of the days of the week, ahead of Saturday, and the days should be ordered according to the order of the Kings, the order of the Princes (Friday, Sunday, Tuesday, Thursday, Wednesday, Monday). I have tried to present the material as given in Dee's manuscript, but the manuscript is quite confused at the end, so I have attempted

## CHAPTER TEN

# The Great Table of the Watchtowers

### THE FORTY-EIGHT GATES TO THE THREE OF WISDOM

April 12, 1584, at Cracow, the angel Nalvage  
magickal teacher said concerning Enochian magic:

Raphael that brought up the prayers descended, and he  
was full with the power & spirit of God, and it became a  
wonder, such was never from the beginning: Not painted  
nor carved, nor imagined by man, or according to their  
owne visione which are of flesh: but simple, plain, full of  
magick, and the power of the holy Ghost which Doctrine  
I bring, as man did, nakedly from the earth but yet, the  
image of perfection. This selfsame Art is it, which is deliv-  
ered unto you an intallible Doctrine, containing in it the  
secrets, which came through many Gates even above the  
gate of Innocency, wherein you are taught to finde out the  
ignorance and Corruption of nature: also made partakers of  
the secret Judgements of the Almighty to be made man-  
ned, and to be put into execution. — I am therefore so  
desirous, and informe you, according to your Doctrine deliv-  
ered, which is contained in 49 Tables in 49 voices, or cap-  
utes which are the Natural Keys, to open those, not 49  
but 48 (for One is not to be opened) Gates of understand-  
ing whereby you shall have knowledge to move every  
thing, and to call out as many as you please, or shall be  
thought necessary, which can very well righteously, and

wisely, open unto you the secrets of their Cities, & make you understand perfectly the {mysteries} contained in the Tables. Through which knowledge you shall easily be able to judge, not as the world doth, but perfectly of the world and of all things contained within the Compound of Nature and of all things which are subject to an end.

On May 21 of the same year, after delivering to Dr. James of the parts of the earth that a certain Dr. John Dee's Master Alchemists the large Manuscript spoke more specifically about the Gates:

*Mappamundi.* These Calls touch all the parts of the World. The world may be dealt withall, with her parts. Therefore you may do anything. These Calls are the keys into the Gates and Cities of wisdom. Which [Gates] are not able to be opened, but with visible apparition.

*Dee.* And how shall that be come unto?

*Mappamundi.* Which is according to the former instructions, and to be had by calling of every Table.

When Naharage says that the doctrine of Enoch is not "painted, or carved, filed, or imagined by man, according to their abrogations which are of flesh, but simply plain full, pure gold," he means that it is mathematical and geometrical in nature. The forty-nine tables are the large number-letter squares in Dee's Book of Enoch, each of which has forty-nine rows by forty-nine columns. From these were extracted at the directions of the angels the Enochian Keys.

The forty-eight gates of the cities, or astral residences that may be opened by the key or call of keys are similarly represented by geometric shapes that demand to be used by a certain process named the Black Art. A configuration in Dee's manuscript has eight squares in following the arrangement of the three quadrilaterals. This square is a Watchtower twelve of

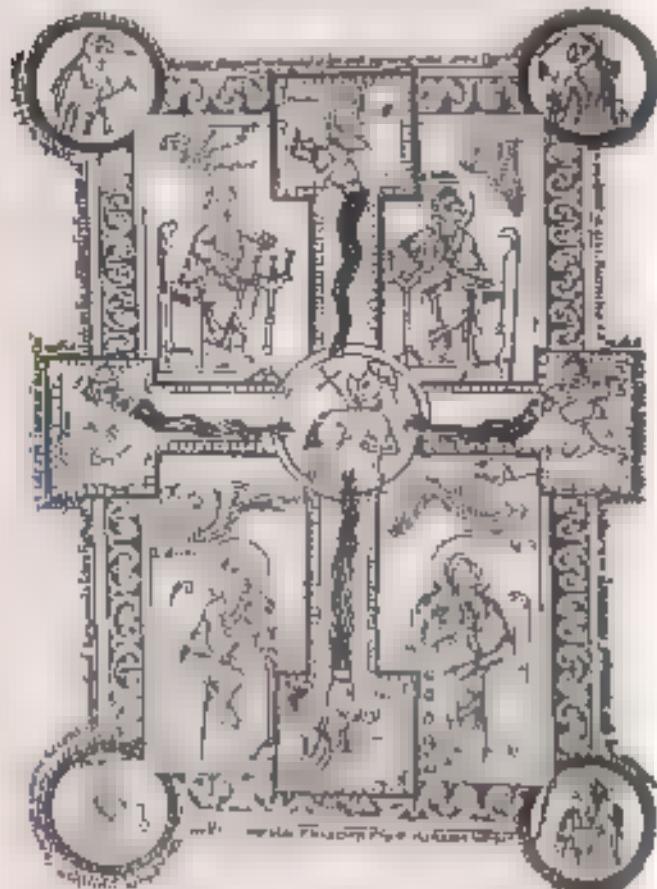
the celestial cities are accessed through each Watchtower the gates of the Watchtowers must be opened to allow the passage of the Enochian angels from their own cities to the universe of human consciousness. Each city is represented, or keyed, by a set of letters in a geometric and numerical pattern.

a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z		
A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28

The Great Table of the Watchtowers

## THE GREAT TABLE AND THE CITY OF GOD

There seems to be an implicit similarity between the structure of the Great Table and the structure of New Jerusalem described in *Revelation 21*. As New Jerusalem is laid out in a square. Each wall has three gates, and the city is surrounded by a wall of gold-gated towers.



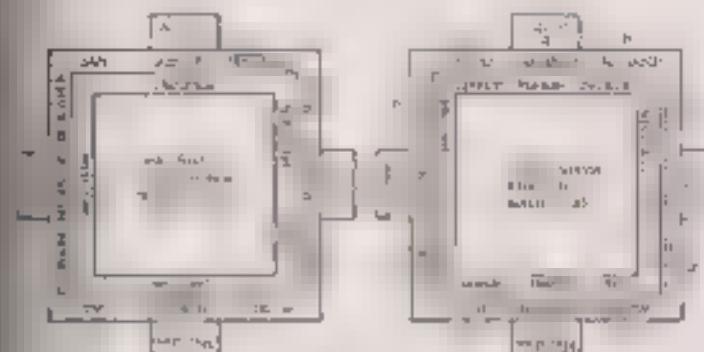
Enochian Table of the Watchtowers

angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

The walls of the city have twelve foundations, or foundations stones, each a selenite stone upon which is written the name of one of the twelve apostles of Jesus. These stones are probably intended to be the same that were in the breastplate of the High Priest of Israel.

In the center of New Jerusalem, the Lamb of God (Christ) is seated upon a throne from which flows the river of the water of life. This is usually depicted as having four streams that flow outward in the four cardinal directions.

John Dee was aware of this similarity in structure between the Great Table and New Jerusalem. He drew two square diagrams showing the assignment of the twelve tribes to the four directions of space based on Numbers 2 and 7, and *Revelation 21*, in his magical *Ursula*. *Ursula* deals with the assignment and evocation of spirits on the Great Table.<sup>4</sup>



Order of the Twelve Tribes of Israel

The diagram on the left places the tribes of Israel in the corners of the world they are assigned in the second

chapter of the biblical book of Numbers, where the ordering of the tents of the tribes around the Tabernacle is described. This same ordering of the tribes in the directions occurs in the seventh chapter of Numbers which sets forth the order in which the tribes made sacrifice at the altar. The order unfolds in a single cycle east, south, west and north, proceeding clockwise. As will be seen later on, this ordering of the directions is crucial to a true comprehension of the placement of the Watchtowers on the Great Table. In the center of the diagram Dee has written in Latin that this is the biblical order and perfect condition of the tribes.

In the diagram on the right, the tribes are ordered in the directions as they were delivered to Dee by the Enochian angels. Next to the name of each tribe is the name of its guardian or tutelary angel. Notice particularly the numbers Dee has inserted into this diagram. The ordering of the tribes and the angels proceeds in three clockwise cycles of four around the square, each cycle beginning in the east. These cycles have great importance in connection with the ordering of the Enochian Keys on the Great Table. This numbering system was also used by the angels to link the tribes with the ninety-one Phnecia or the Thirty Aethers. In the center of this diagram, Dee has written in Latin that this is the order of the tribes of Israel after the Diaspora, or scattering, as it exists in the year 1585 (prost), namely the year he drew the diagram.

These diagrams may represent New Jerusalem or the great altar of sacrifice, or both. Notice that there are three levels in each diagram, or (regarding them as a tabernacle) three steps. It is not clear in the diagram whether the tabs containing the directions should be considered as a separate level or placed on the same level as the first step. The altar for burnt offerings was

square and three cubits high, which may have signified three steps or levels.

### THE ARCHITECTURE OF THE GREAT TABLE

The Great Table as a whole reflects the construction of the city of New Jerusalem. Ignore for the moment the names written on it and consider it as the ground plan of a walled city or fortress that contains within it lesser compounds. Each of the long columns and rows would then represent a street. At the ends of these streets are gates. The city has three primary avenues leading into it from each of its four sides, and four lesser avenues. When the four lesser avenues are considered, each side of the Great Table has seven gates, for a total of twenty-eight, a significant number, because it is the number of the Mansions of the Moon. The Great Black Cross that runs through the center of the Table may be assumed to represent the four streams of the river of life that flows out from the throne of Christ, gathered at the intersection of the cross.

There are forty-two of these avenues on the Great Table, and since each avenue has two gates, eighty-four gates in all (twenty-one gates, the number of Enochian Keys, for each Watchtower). The Great Table may be considered as a whole entity which is divided into four quarters by the Black Cross running through its center. Each quarter, or Watchtower, is in some respects a smaller version of the Great Table. It also has a cross running through its center that divides it into four quarters. Each Watchtower has one main gate in each side and four lesser gates, for a total of twelve exterior gates. By the same token, each quarter of a Watchtower has a cross running through it that divides it into four parts.

Quarters of the Watchtower have only one external gate in each wall, for a total of four.

The central row of each Watchtower, called the "Line of God," contains three divine names of power. Read left to right, these names are composed of three, four and five letters each. For example, the Line of God in the Watchtower that occupies the upper left corner of the Great Table contains the divine names ORO, IBAH and ADZP. There is a direct correlation between these twelve divine names, the twelve permutations of the Hebrew name of God, YHVH, and the twelve tribes of Israel, as I will demonstrate later. It should be noted that each Line of God contains a total of twelve letters and that all four contain forty-eight letters, the number of the gates to the angelic cities.

There may be an important distinction between the spirits represented by the letters in the avenues upon the Great Table, and the spirits represented by the letters contained within the sixty-four walled enclosures. I am inclined to think of the spirits whose names lie within the enclosed spaces as female, and the spirits whose names lie on the avenues, or arms of the crosses, as male, although there is no explicit evidence in Dee's diaries that this sexual division exists. The enclosed spaces call to my mind the walled-off seraglio of Eastern monarchs where their brides and concubines were kept isolated.

The diagrammatic aspect of the Great Table and the watchtowers is almost never mentioned in descriptions of Enochian magic. Dee makes no reference to it directly in his Enochian diaries and workbooks, but may be inferred from comments made by the angels. Do not wish to distract you. This city architecture of the Great Table is my personal speculation, and is not an established aspect of modern Enochian magic.

### THE SQUARE AND THE CIRCLE

It is more certain that the Great Table is intended to be surrounded by a larger circle. The square of the Table encloses our own earthly realm below the sphere of the Moon. The angels inhabit it in their manifested forms—that is, their names. The greater circle encloses for the totality and unity of creation, embracing the three realms of heaven, earth and hell. The Great Table is thus the central portion of the plan of the universe, surpassing both the material and spiritual.

The image of the Great Table as a square within a circle appears a number of times in the Enochian books. Perhaps the most important occurrence is a diagram in the unpublished manuscript *Liber Scientiae* that was drawn by Dee. It represents the Great Table surrounded

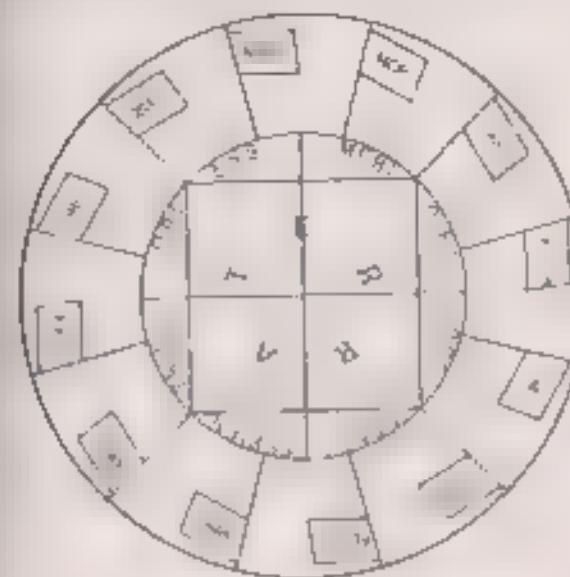


Diagram of the Great Table of the Watchtowers

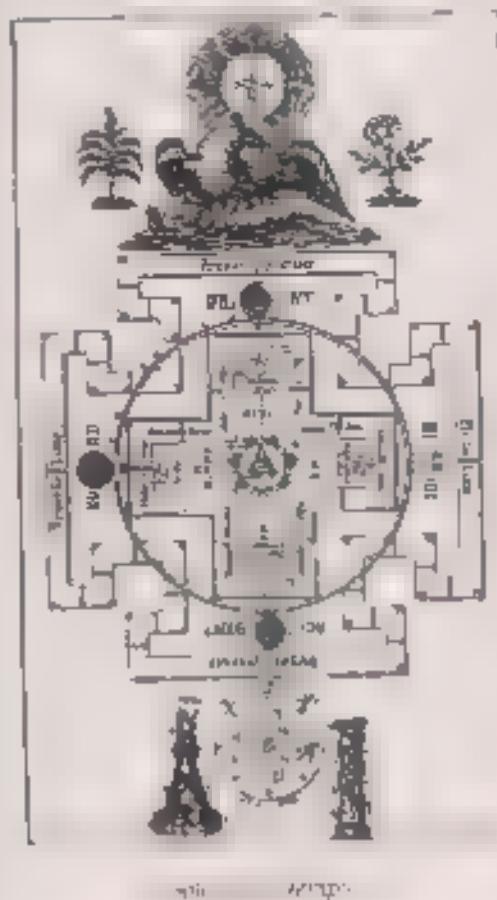
by flags bearing the twelve divine names that occupy the middle rows of its Watchtowers. This Image is very important because it established the orientation of the quarters of the Great Table to the four directions. The upper left quadrant lies in the east, the upper quadrant in the south, the lower right quadrant in the west, and the lower left quadrant in the north.

The square or cross surrounded by a circle occurs on the golden meadow that shows the various elements of Kel's Vision of the Four Watchers (see the next chapter). It appears in the illustration of the Thirty Aethers, where the innermost of thirty concentric circles is divided into four, whereas all the other circles are divided into three. It is a part of Kel's Vision of the Round House which (in my opinion) describes the flow of dynamic forces upon the Great Tablet. Clearly, it was of the highest importance. It is an expression of the squaring of the circle, which was along with the making of the stone and the elixir of life one of the three great works of alchemy.

The Great Table is a mandala, a mystical image composed of a circle and a square, or cross, that symbolizes a non-physical place accessible through meditation and transcendent awareness. Concerning Eastern mandalas Carl Jung remarked, "The Eastern and more particularly the Lamaic mandala usually contains a square ground plan of the stupa. We can see from the mandalas constructed in solid form that it is really the plan of a building. The square also conveys the idea of a house, a temple, or of an inner world-in space. According to the ritual, stupas must always be circumambulated to the right because leftward movement is evil."

The mandala appears most commonly in the West in the form of Hermetic or alchemical images. The

accompanying mandala of Solomon's Temple is particularly interesting, because it shows seven gates in each gate which are explicitly linked to the twenty-eight mansions of the Moon. The inner cross, lying within the circle of the Moon, has three gates in each arm, and these are explicitly linked to the twelve months of the year. Notice that the central eye of God has seven points, which stand for the seven planets.



## THE THREE LEVELS

The Great Table has three levels or hierarchies of angels that are reflected in its structure. The first level concerns the entire Table. When this is divided into four parts by the Great Black Cross, the second level of the Watchtowers is indicated. Similarly, when each Watchtower is divided into four parts, the third level of the sixteen lesser quarters appears. The angels tell Dee:

For every Palace hath his key, every key openeth his gate and every gate being opened, giveth knowledge of himself of the entrance, and of the mysteries of those things whereto he is an enclosure. Within these Palaces ye shall find things that are of power. For every Palace is above his City and every City above his entrance.

This description evokes the ground plan of a medieval city constructed upon a hill, a familiar sight in Dee's time. The palace of the ruler occupied the crest. Surrounding it on the sloping sides of the hill huddled the houses of the common folk. At a still lower level down the hill, a protective wall enclosed the city. The wall contained a gate, or gates, to permit travel both into and out from the city.

## THE KEEPERS OF TIME

The four Watchtowers, which are themselves angels and stand at the four extremities of our universe. They are equivalent to the four great pillars of Egyptian mythology that hold up the sky and separate Earth from heaven. These Watchtowers were established at the same moment Adam and Eve were expelled from Eden, it is told by the Enochian angels: "Adam received punishment for his offense, in that he was turned out into

the earth, and so did Adam, accursed, bring all misery and wretchedness into the world. But in the same instant when Adam was expelled, the Lord gave unto the world her time, and placed over her Angelic Keepers, Watchmen, and Princes."

There are several important points to be noticed in the quotation above. One of the most important is that because of Adam's sin of disobedience, God laid a curse upon the entire world. This curse is what we know as karma, or cause and effect. Karma exists in time. Time began the moment Adam was driven out of Paradise. At the same moment, it was necessary to establish angelic keepers and Watchmen to ensure the continuance of the Earth in time. The Princes mentioned are presumably the aerial spirits known as the "princes of the air," who are said to be present throughout the entire world.

Access through the gates of the four Watchtowers is access outside the realm of time and karma. It is access to the angels who dwell in Paradise and moved to another realm. Features who have been barred by God's curse from walking the paths of the Earth. The high angels in the palaces and cities behind the gates of the Watchtowers have the authority to rule over the lesser spirits who inhabit the aerial terrestrial realms of our universe. By some Kabbalistic accounts, these earth bound spirits are the offspring of fallen angels. In fact, they are said to be angels descended by Enoch and mortal women.

## THE NINETY-ONE REGIONS OF THE THIRTY ACTIVERS

Among these earth bound spirits are those that rule over the various geographical regions of the world. Each of these geographical spirits (which is identified with the

region it rules because it is the tutelary spirit or genius of that region) has its own sigil on the Great Table.

In my opinion, it was the prospect of obtaining command of these tutelary spirits of the kingdoms of the world that was the basis of John Dee's attraction to Enochian magic. Dee received this system of magic in the years just prior to the launch of the Spanish Armada against England. It was a time of exploration and colonization for his native country. This expansion of influence was threatened by the might of Spain. Dee earnestly sought control of the geographical spirits of the Great Table so that through them he could control the fates of the kings of Europe and remove the dark cloud of foreign domination from England's horizons.

About these geographical genii the angel Nalvage wrote:

There are 30 Cells yet to come. Those 30 are the Cells o Ninety-one Places and spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and again dispose Kings and all the Governments upon the Earth, and vary the Natures of things with the vanities of every moment. Unto whom, the providence of the eternal Judgement, is already opened. These are generally governed by the twelve Angels of the 12 Tribes which are also governed by the 7 which stand before the presence of God (see Revelation 4:5).<sup>1</sup>

It was no doubt in reference to the power of these spirits of nations that Casaubon makes mention in his subtitle to his book *A True and Faithful Relation*, which reads in part "Tending (had it succeeded) to a General Alteration of most States and Kingdoms in the World."

## THE POWERS OF THE WATCHTOWERS

In addition to controlling the tutelary spirits of the nations of the Earth the Watchtowers offer the protus-

all human knowledge, including the perfect knowledge of medicine, the arts, and the sciences. They give command of the elemental spirits of the world, move men from place to place (presumably by supernatural means), the transformation of the forms of things, and make the discovery of hidden things, including the location of treasures and rich mines. No human secret can now be hidden from them.

The promise of limitless knowledge, even of an abstract kind, was alluring to Dee, who had dedicated his life to study. Later, in his private meeting with Rudolph II, Dee would confide this lifelong passion to the Emperor:

Verripon I began to declare that All my life time I had spent in learning; but for this forty years continually, in sundry manners, and in divers Countries, with great pain, care, and cost. I had from degree to degree, sought to come by the best knowledge that man might attain unto in the world. And I found (as seugh); that neither any man living, nor any Book I could yet meet withal, was able to teach me those truths I desired, and longed for. And therefore I concluded with my self, to make intercession and pray to the grace of wisdom and all good things, to send me such wisdom, as I might know the natures of his creatures; and also employ means to use them to his honour and glory.<sup>2</sup>

Even more attractive must have been the prospect of peering into the veiled intrigues of the courts of Europe and gaining information concerning the political plots and maneuverings of great men. As a secret agent of the English crown, his mouth must have watered at the intelligence-gathering possibilities of the Watchtowers.

Perhaps sensing the desire to obtain knowledge both heavenly and earthly, the angel Ave cautions Dee and Kelley about the limitations of the Watchtowers. At the same time, he cannot resist boasting of their powers:

Ave Narrinhsanting, to know the world before the warden. To be privy to the doings of men, from the water to Christ, from Christ unto the rewarding of the wicked. The wicked doings of the flesh or the tongue and devilish imaginings of man; or to see what the blessed Kingdom shall be, and how the earth shall be digested, purged and made clean. Is it meet too sweet for your power?

Dee's marginal note: Iago, these are here to be learned out.

Ave. But there is neither Prophete nor Prophet named Iago. Martyr, or Confessor, King, or Governor of the people upon earth, that his name, deince satice, be writ in book, like the Moon at midnight, in these tables.

Dee's marginal note: Iago, these are here to be learned out.

This is quite a boast! It is easy to see why Ave said Kelley concerning lesser systems of magic, "Nay, they are played at this." Other forms of magic deal with the angels and spirits already present in our universe—the spirits offspring of the arose from sexual union between the lower angels who taught sciences and arts to humankind and mortal women. Enochian magic holds out the promise to reach beyond the sealed gates of the four Watchtowers and gain the authority and power of the higher angels who have never fallen from grace or walked the byways of the earth. Conversely, it also allows communion with the dark angels who have been cast down into the Abyss for their sin of rebellion. The gates of the Watchtowers are the gates to both heaven and hell.

## CHAPTER ELEVEN

# The Vision of the Watchtowers

### Drama in the Crystal

The four Watchtowers were not delivered to Kelley merely in the form of abstract letter squares, but were also presented as visionary dramas in which the crystal became the stage and the angels and lesser spirits assumed the roles of characters. The most important and complete drama is the one I have named the Great Vision. It is remarkable for its beauty, complexity, and mystery.

The Great Vision represents the different classes of angels whose names appear on the tables of the Watchtowers and their hierarchical relationship. Because this vision is so central to Enochian magic, I have given it here in its entirety, along with my commentary.

Wednesday, June 20, 1584

See. It is fit to be noted, that this morning (early) to E.K. lying in his bed, and awake, appeared a Vision, in manner as followeth. One standing by his beds head, who putte him on the head dextrally to quake him the more vgly. He went to the bed, and layed w<sup>t</sup> his back, strangely wreathed about him all over, etc.

There appeared to him (E.K.) four very fair Canopys in the four parts of the world out of which issued the sound of a trumpet. Then seethed out of every canopy a cloth to be thrown on the ground, of more then the breadth of a Table cloth.

Out of that in the East, the cloth seemed to be red which was east.

Out of that in the South, the cloth seemed white.

Out of that in the West, the cloth seemed green, with green knobs on it.

Out of that in the North, spread, or thrown out from the gate under foot, the cloth seemed to be very black.

Out of every Gate then issued one Trumpeter, whose Drums were of strange form, wreathed, and growing bigger and bigger toward the end.

After the Trumpeter followed three Ensign bearers.

After them six ancient men, with white beards and staves at their hands.

Then followed a comely man, with very much Apparel on his back, his Robe having a long train.

After him came five men, carrying up of his train.

Then followed one great Cross, and about that four lesser Crosses.

These Crosses had on them, each of them ten, like men, their faces distinctly appearing on the four parts of the Crosses, all over.

Marginal note: These Crosses seemed not to be on the ground, but in the air in a white cloud. The great Cross seemed to be of a Cloud like the Rain-bow.

After the Crosses followed 16 white Creatures.

And after them, an infinite number seemed to issue and to spread themselves orderly in a compass, almost before the four towers and Castles.

Upon which Vision declared unto me, I straight way set down a Note of it trusting to God that it did signify good.

After noon, as E.K. sat by me, he felt on his head some strange moving, whereby he deemed that some spiritual creature did visit him, and as we were continuing together and I saw red to E.K. some rare matter out of Ignatius Epistles, Polycarpus, and Matthias; some of the Sacrament, and wrote O the Cross, a voice answered and said, That it is true. That the sign of the Cross is of great force and virtue.

After this, the spiritual Creature seemed to E.K. to be very heavy on his right shoulder, as he sat by me in my

study, and as E.K. considered the numbers of such as he had numbered to pass out of the four Gates (it is to wit,

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16.) as a perfect number, consisting of 1. 3. 6. 15. He said further more, God the father is a standing Pillar.

Upon which word I asked him, if I should write which man as he was to speak. And he answered to E.K. in the night, as

Spirit: If thou will.

Dee: His voice was much like unto a Woman's voice, full base, not hollow.

Spirit: Divided with a straight line, is one and two.

Dee: What is to be divided with a straight line?

Spirit: The Pillar.

This spirit identified itself as Ave, the second of the Sons of the Sons of Light, who were revealed to Dee and Kelley during the reception of the heptarchical magic. His name appears on the smaller heptagons on the Sigillum Aemeth. He declared himself to be the feathered spirit who had patted Kelley on the head in the early morning hours, and said that it was he who had delivered the vision of the Watchtowers to Kelley. Ave commented at length on Kelley's vision:

Ave: Now therefore hearken unto me: for I will open unto you the secret knowledge of the Earth, that you may deal with her, by such as govern her, at your pleasure, and call her in a reckoning, as a Steward doth the servants of his Lord.

Concerning the Vision:

To the intent against 4 Antichrist, the English, which are the 4 Overseers, and Watch-towers, that the eternal God in his providence hath placed, against the usurping blasphemous, mischievous, and stealth of the wicked and great enemy, the Devil. To the intent that being put out to the Earth, his envious will might be tried, the determinations of God fulfilled, and his creatures kept and preserved, within the compass and measure of order.

What Satan doth they suffer, And what they think at he warranth. But when he thinketh himself most assured then heleth he the hir.

In each of these Houses, the Chief Warden, is a mighty Prince, a mighty Angel of the Lord which hath under him 5 Princes these names I must use for your instruction ) The seals and authorities of these Houses, are confirmed in the beginning of the World Unto every one of them, be a character. Tokens of the presence of the son of God by whom all things were made in Creation )

Ensigns, upon the Image wherof is death, whereon the Redemption of mankind is established, and with the which he shall come to judge the Earth.

These are the Characters, and natural marks of holynesse. Unto these belong four Angels severally

The 24 old men are the 24 Seniors, that St John remembereth

These judge the government of the Castles, and toll the will of God, as it is written.

The 12 Banners are the 12 names of God, that govern all the creatures upon the Earth, visible and invisible comprehending 3, 4, and 5

Out of these Crosses, come the Angels of all the Aires which presently give obedience to the will of men, when they see them.

Hereby may you subvert whole Countries without Armies which you may, and shall do for the glory of God.

By these you shall get the favour of all the Princes whom you take pity of or wish well unto.

Hereby shall you know the secret Treasures of the world, and unknown Caves of the Earth.

And it shall be a Doctrine, for you only, the instrument of the World.

For the rest of your Instruction, are touching the Heavens, and the time to come: of the which, this is the last and exacter Knowledge.

This you I deliver unto you, because I have yeilded you before the Lord.

Upon Monday next, I will appear unto you, and shall be a Lesson of a few days.

Let my The will of God be done

Amen

Ave in the mean season, desire you of God, such things, as are necessary for you

He that liveth all things, and from whom all things live, and is, and through whom, they are sanctified, bless you and confirm you in peace

Amen

I beseech you, to Notice this morning's Vision, By words as all other holy Prophets have recorded theirs

An A Vision

The sign of the love of God toward his faithful Faut impunno and belligerant Castles, out of the which sounded Trumpets three

The sign of Majesty, the Cloth of passage, was cast forth In the East, the cloth red; after the new smitten blood.

In the South, the cloth white, Lilly-white;

In the West a cloth, the sides of many Dragons, green, gars - - - - -

In the North, the cloth, Hair-coloured, Bilberry juice

The Trumpets sound once. The Gates open. The four Castles are moved. There issueth 4 Trumpeters, whose Trumpets are a Pyramid, six cones, wreathed. There follow Jewels out of every Castle 3, holding up their Banners displayed, with engrave, the names of God. There follow Seniors six, alke from the 4 Gates: After them cometh from every part a King, whose Princes are five, gardant, and holding up his train. Next beneath the Crowne of 4 Angels, of the Majestie of Creation in God attended upon every one, with 4 a white Cloud, 4 Crosses, bearing the witnessnes of the Covenant of God, with the "Prince" King gone not before: which were confirmed, every one, with ten Angels, visible in countenance. After every Crown attendeth 16 Angels, disportors of the will of those, that govern the Castles. They proceed. And, in, and about the middle of the Court, the Emperors keep their standings

Opposite to the middle of the Gate. The next pause. The 24  
Spiral and swell. They seem to conduct  
AVE, SITUR I MY THE SHEEN  
varied etc.  
So I leave you.

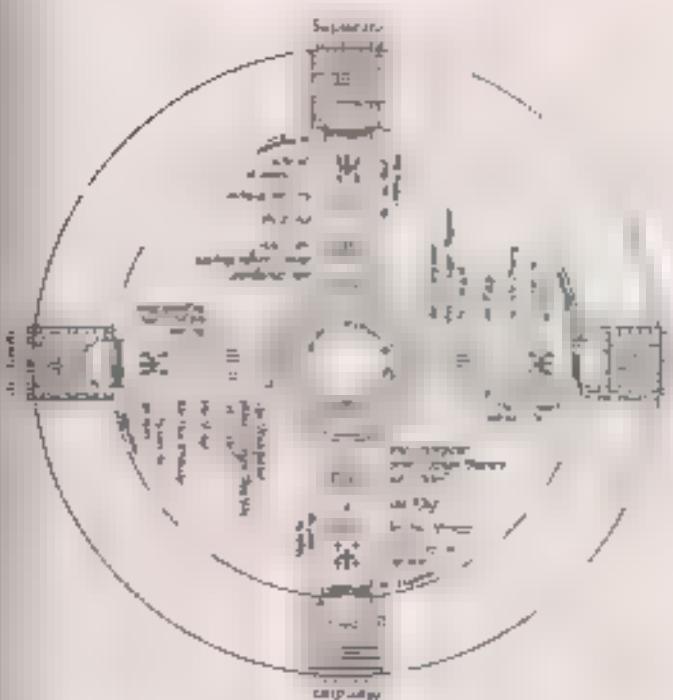
Dee thought the Great Vision so important that he had a medallion made of gold gold upon which the vision was depicted (see the illustration of the Gold Talisman, opposite). This retic has survived the centuries and is now in the keeping of the British Museum.

### ANALYSIS OF THE GREAT VISION

Kelley sees four castles standing in the four quarters of the world. Ave Morris Dee that these castles, which he calls "houses," are the four angels of the Earth, who are also the four Overseers and Watchtowers—it is not uncommon in magic for a place or thing to also be a spirit.

On Dee's golden talisman, these castles are depicted as medieval stone towers each with seven battlement stones (the northern tower has eight stones), one small square window containing four panes, and a large, open semi-circular gate. The seven battlement stones stand for the traditional planets of astrology, the square window represents the outer square of the Watchtower on the Great Table, and the arch of the gate is the crescent of the Moon, through whose sphere all heavenly beings must pass on their journey to the Earth.

This symbolism was probably unconscious, which would account for the eight battlement stones on the northern tower (unless this number has some hidden significance). The four Watchtowers are depicted similarly on the medallion, with only minor variations, so Dee probably intended them to be perceived as identical.



The Great Vision

It should be noted that in the engraving of the medallion in Casaubon the colors of the four cloths are inverted top to bottom and left to right. The engraver shows green in the east, red in the west, black in the south and white in the north. I have restored the colors to the arrangement described in Kelley's vision. This inversion was not an error by the engraver—it also appears on the original golden medallion in the British Museum. (See my note we have had some reason for inverting the colors, and it may be the same reason the Enochian letters were inverted on the actual Table of Practice from the arrangement in Dee's manuscript drawing of the Table.) However, since I

can think of no good reason for changing the colors. Kelley's vision, I have put the colors in the same relative positions on the meditation.

Ave states that the Watchtowers were placed at the extremities of the world by God "against the usurping blasphemy, misuse, and stealth of the wicked and great enemy, the Devil." They act as a limiting influence on the chaotic works of the Devil upon the earth, and are necessary in order to preserve living creatures "within the compass and measure of order." They do not entirely exclude the influence of Satan, or prevent him from affecting the world, but check and bridle his ravage to a degree that allows the orderly fulfilment of the "determinations of God." When Satan seeks to exceed that limit, the angels of the Watchtowers exert their power, and the Devil "feeleth he is but."

From each tower, Kelley hears the simultaneous sounding of a trumpet. There is some ambiguity. Kelley says only that he hears the sound of a trumpet. Ave states that the trumpets sound thrice out of each tower; then contradicts himself a little farther on and says the trumpets sound once. It may be that the trumpets sound one time, but sound three distinct notes.

Ave adds the detail that the gates open, and the "four Castles are moved," that is, show signs of movement within. Four cloths, each as wide as a tablecloth are thrown out from the mouths of the towers toward the center, which Ave refers to as the "Court." Ave calls these the "Curtain of Majesty, the Cloth of passage." They are equivalent to the red carpets that are unrolled for the passage of dignitaries in our own day. The colors are important because they are linked to the four directions. The color of the east is red, that of the south is white, that of the west is green, that of the north is black.

Ave is more descriptive of these colors. The cloth of the east is the scarlet of new spilled blood. The cloth of the south is the soft white of the lily petal. The cloth of the west is textured with the scales of a dragon and is spangled green. The cloth of the north is the color of very dark human hair, or of bilberry juice (a deep blue-black berry that grows in England).

From each open gate a Trumpeter walks along the quarter toward the center court. The trumpets are of a very strange shape, with six bells. Ave describes them as a "Pyramus, six cones, wreathed." Kelley says that they are "of strange form, wreathed, and growing bigger and bigger toward the end." This would seem to mean that viewed from the front the six branching bells of each trumpet spread in the shape of a triangle. They were probably wreathed with flowers.

The beings who proceed out of each Watchtower after its Trumpeter are the angels rubing in that quarter of the Earth.

The three Ensign Bearers carry upon their flags the divine names that are written on the middle rows of the Watchblowers of the Great Table. The first flag bears a name of three letters, the second of four letters, the last of five letters, for a total of twelve. Ave calls these twelve ensigns (three from each tower) "the 12 names of God, that govern all the creatures upon the Earth, visible and invisible, comprehending 3, 4, and 5." These names have a direct correspondence with the twelve over permutations of the Hebrew name of God, YHWH, which is known as the Tetragrammaton because it contains four letters.

After the twelve ensigns bearing the names of God come twenty-four Seniors who walk six abreast from each gate. Ave says of these old men that they are "the 24

Seniors, that St. John rememb'reth." St. John the Dr[ess] was the supposed author of the New Testament book & *Revelation*. The reference is to *Revelation* 4:4—"And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." The Seniors are the lords of the hours of the day. They establish and regulate linear time—the time-space continuum, as we are familiar with as incarnated souls.

Ave explains, "These judge the government of the Castles, and fulfil the will of God, as it is written." The "government of the Castles" is what is known in the East as karma. Cause and effect is a function of time without time, karma is world cease and chaos would reign. There would be no divine law, no cosmic justice, no rational order. Sa' an (or Coronzon as the Enochian angels call him) seeks to overthrow the regulation of the Seniors, but is held in check by the four Overseers.

Behind each rank of six Seniors walks a richly robed King. Five Princes who serve him carry the hem of his long train. They are guardant, meaning that they walk with their faces turned toward Kelley. Of the King, Ave says, "the Chief Watchtower, is a mighty Prince, a mighty Angel of the Lord." Twice, Ave calls the King of each Watchtower a Prince, causing Dee to write a question in the margin of his manuscript (indicated with asterisks on page 159). The name of each King appears in its corresponding Watchtower on the Great Table, written in the form of a spiral about the intersecting vertical axis of that Watchtower.

Connected with each King, and the Watchtower which he is the animale expression, is a seal composed of four characters. Ave calls these "the authorities of these Houses" and says that they were "confirmed

in the beginning of the World." About the four characters connected with each, he states that they are "Tokens of the presence of the son of God, by whom all things were made in Creation."

It is not clear what is meant here, unless it is the four graphic seals that were subsequently linked by the angels to the four Watchtowers on the Great Table. Three of these have four divisions, but one does not. The reference to four parts may be to the four letters of Tetragrammaton. At least, this is how this passage was interpreted by the author of the older *lives*, who assigned the letters of Tetragrammaton in a complex relationship to the different parts of the Watchtowers on the Great Table.

After the Princes, a large cross with four lesser crosses in its quadrants emerges from each tower. These seem to Kelley to float in the sky on white clouds, with each cross shimmering like a rainbow of many colors. Their pattern is reflected in the Watchtowers on the Great Table—each Watchtower has a large cross dividing it into four quarters, and a smaller cross in each quarter. On the smaller crosses, Kelley reports ten male angels. Ave refers to these as "Ten Angels, visible in our lineage." The lesser crosses on the Watchtowers of the Great Table each contain ten letters. Each letter is the name of one of these angels, who, as Ave says, bear the witness of the Covenant of God.

Following the cloud with its five crosses, sixteen "white Creatures" issue from the gate of each Watchtower. Ave calls these "crests, founders of the world, if those, that govern the Castles." The names of these creatures are in the four quadrants of each Watchtower on the Great Table.

Finally, an "Infinite number" of lesser angels issue forth and enlarge themselves in a large circle surrounding

close to the towers. The wording of Kelley's vision suggests that they come out of the gates after the sixteen Dispositors, but Ave indicates that this must truly be one of the angels of the thirty Airs, or Aethers, and that they come out from the "abouw crosses." These angels "presently give obedience to the will of men, when they see them." This is extremely important, because it explains why Enochian magic can only be worked with "visible apparition." The obedience of the angels of the Aethers to the magician requires that the magician set the angels in the crystal or by some similar means.

This echoes the Irish folk tale that a leprechaun can only be commanded by a human being to reveal his treasure while he is held captive. Once he slips beyond the reach of his captor, he regains his freedom. Similarly, the Jinn imprisoned by Solomon in brass bottle could be compelled to grant wishes to the persons who discovered them. These tales express a fundamental principle of spirit magic. To be controlled, a spirit must be embodied in some form. This form may be an image or a name. The manifest form of the spirit acts as a kind of psychic bottle that constrains the spirit and binds it to the human mind that conceives the form.

The Ensign Bearers stop at the ends of their ground cloths and maintain their ranks opposite their respective gates. The twenty-four Seniors approach each other in the middle of the Court, while the rest stand waiting their places. The Seniors form a ring facing inward and seem to hold a consultation with each other. That is the end of Kelley's vision.

Ave points out to Kelley the importance of the numbers of each rank in this procession ( $1 + 3 + 6 + 1 + 4 = 16$ ). This is the number of the Dispositors, or Disposers—those who arrange and set in right order the

things of the manifest world—and who ensure that every thing happens in its proper season and due sequence.

The communication between Dee and Ave following the initial description of Kelley's vision seems enigmatic, but is really quite simple. Ave merely points out to Dee that the vertical pillar of the central cross on each watchtower of the Great Table will contain two columns of letters, and therefore it may either be regarded as one pillar, or two if the columns of letters are divided. At this point Dee has not received the Great Table, so the directions mean nothing to him.

## CHAPTER TWELVE

# The Transmission of the Great Table

### THE TABLE OF THE EARTH

As he had promised during his exposition of the Great Vision, the angel Ave appeared to Kelley on the following Monday (June 25, 1584) and delivered the letter squares of the Watchtowers that compose the quadrants of the Great Table. These were presented in the form of visual images within the crystal.

First, Kelley saw the interior of the stone obscured by a white curtain. The curtain was then withdrawn and discarded in a heap in the background to reveal a standing figure in a white smock with a white circle around his head. Although Kelley did not recognize the figure, Dee knew him to be Ave because the angel had promised to appear on Monday. As Kelley watched, fire consumed the angel to ashes. From the ashes he rose up renewed and brighter than before, saying, "So doth the glory of God comon the just, and they rise again with a threefold glorie."

The angel extended his hands and seemed to spread or part the air in front of him. A square table appeared before the angel. This table represented the Great Table of the Watchtowers. Dee wrote in the margin of his manuscript "The Table of the Earth." This is also true, since the Great Table applies to the earthly (manifest) realm.

From the table Ave removed a black "Carpet cloth. From Kelley's earlier vision of the Watchtowers we know that this corresponds to the north. Beneath the black cloth was a red cloth which the angel had removed. The green cloth stands for the west. Beneath the green cloth was a white cloth representing the south. After Ave pulled off the white cloth, a red cloth was revealed corresponding with the east. The removal of the red cloth revealed the tabletop itself, which Kelley appeared to be made of "earth, as Potter's Clay very raw earth." The table was square, with four legs made of clay or earth. Two of the legs touched the ground but two did not.

It should be noted that the removal of the different colored cloths symbolically traced a complete circle around the world counterclockwise. This is the direction of motion (as Carl Jung observed) from the conscious mind to the unconscious.<sup>1</sup> The motion is from the circumference down to the center which is symbolized by the base of the table. The table has the ground of creation and the clay of Adam. The direction of travel around the compass is opposite to that which usually occurs in the Enochian manuscripts, but this is because Ave is traveling from the outward manifest world of Dex and Kelley into the secret center of the Earth where all mysteries are concealed.

Why the table should have two legs that touch the ground and two that do not is difficult to say. Perhaps it refers to the air element, as the north and south Air are cold and the earth and water which Water is not are the ones that go down. However, this is only speculation.

### THE FIRST SEAL

In the upper-left corner of the table (the far left from Kelley's point of view) appeared the figure of a T with four bright beams of clear light rising from its top. This is the seal of the Watchtower of the east. The direction is not given, but we know it must be the eastern quarter of the table because it is the first quarter and the east is the first quarter in Enochian magic. Ave, as he removes the seals and alters them the Watchtowers themselves, is now progressing from the center outward.

To make doubly certain that Kelley noticed the position of this seal on the table, Ave pointed at the T with his four beams, saying,

Ave: That part of the Table of the earth of those that govern the earth; that is are governed by the seven Angels that are governors to the seven that stand before God. That are governed by the living God, which is found in the Seal of the living God, (Tau with the four) which signifies the four powers of God principal in earth, etc.

A voice: Move not for the place is holy, and become holy  
Ave said: And so do I that becometh well known to me self Unto this, obey the other three Angels of the Table

The "Seal of the living God" is the Sigillum Aemeth "Tau with the four" indicates the capital letter T with the small number 4 written above it that is at the top of the outer ring of the square of sulphur Adamclis. This diagram is not clearly defined with the 4 to be understood as four groups of ten. Tau is the Greek name for T in Casaubon the last letter "u" in Tau is inverted (which often happened in old books) so that the text reads "Tau with the four," an obvious absurdity that has undoubtedly confused many students of Enochian magick.

The seven angels that "govern the earth" mentioned by Ave are the seven angels whose names appear in the larger hexagon on the Sigillum Aemeth (ZHRILia, etc.). These curious names are extracted from a magic square composed of the seven more common names for the angels of the seven planets (Zaphkiel, etc.). These last are "the seven that stand before God" (see Revelation 4:5).

The common names for the angels of the planets were written down continuously in columns from left to right to form a letter square, and the uncommon Enochian names are extracted by reading the rows across the square from left to right. You will remember this square from the earlier examination of the Sigillum Aemeth. It was revealed on March 20, 1582, and is recorded in the second book of Dee's *Liber Mysteriorum*:

|   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|
| Z | I | I | R | B | I | a |
| a | Z | C | a | c | b |   |
| p | a | u | p | u | b | T |
| b | d | m | b | l | a | i |
| k | k | a | a | e | e | e |
|   |   | e | e |   |   |   |
| e | e | I | I | M | G | + |

The voice that spoke and commanded Dee and Kelley not to move was the voice of the King of the Watchtower of the east, which the T with the four beams represents. Ave cautioned the men to also remain so while receiving the seals of the other three Watchtowers.

### THE SECOND SEAL

In the upper right corner of the table (the far right from Kelley's perspective) appeared a cross which Kelley described as "like an Alphabets Crosse." This symbol because it is the second to appear, relates to the Watchtower of the south and reveals the placement of that Watchtower on the Great Table. Kelley remarks: "This crosse and the other T do seem to lye upon the Table in a dim dunnuish, or a sky colour. All the Table over seemeth to be scribed and rased w th new lines."

Ave: The earth is the last, which is with the Angels, but not as the Angels, and therefore it standeth in the Table of the seven Angels, which stand before the presence of God in the last place, without a Letter, or number, but figured by a Crosse.

It is expressed in the Angle of that Table, wherein the names of the Angels are gathered and do appear as of Michael and Gabriel.

(See I remember, there is an Alphabetary Crosse.)

This is a clear reference to the small cross that marks the empty final square in the table of the seven planetary angels.

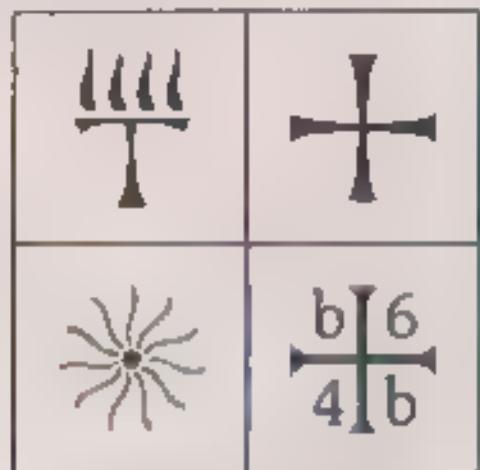
### THE THIRD SEAL

The third seal of the Watchtowers appeared, as might be expected, on the lower-right corner of the table (the near-right corner from Kelley's perspective). Moving around the points of the compass, this quarter of the table belongs to the Watchtower of the west. On it Kelley observed another cross with letters and numbers in its angles, as appears in the illustration of the four seals. The angel Ave makes the cryptic comment, "It is in that

Table, which consisteth of 4 and 8." This refers to the fifth Ensign of Creation, one of the ten tablets to be placed on the Table of Practice during scrying. The Ensign, which is connected with Mercury on the Tabula Angelorum Bonorum 49 consists of four rows and eight columns. The seal of the Watchtower of the west occupies the second square in the bottom row on this Ensign.

#### THE FOURTH SEAL

Finally, on the lower left corner of the table of earth (the near left corner from Kelley's perspective), Kelley saw "a little round smoke, as big as a pin's head." The quarter of the table is related to the Watchtower of the north, which is the final point of the compass, moving clockwise around the Earth beginning in the east. The sea of the north is usually represented as a point or circle with lines radiating from it.



Original Four Seals of the Watchtowers

In my judgment, the way these seals were revealed establishes the correct placement of the Watchtowers on the Great Table, and the relationship between the seas and the Watchtowers. Dee never recognized that the sea of earth was intended by the angels to represent the Great Table, or that the order in which the seas were placed was to be followed in placing the Watchtowers themselves. Consequently, he remained in doubt about the positions of the Watchtowers on the Great Table for the rest of his life.

#### OVER HIS SPIRITUAL CREATURES"

After the fourth seal was revealed, the crystal was obscured by a mist and Kelley heard "a great voyce of trembling and rumbling" in the showstone. This cleared to reveal an infinite number of bright wormlike things going up and down in the air. Higher than these he saw a cloud of little black specks. They also floated up and down, and sometimes mingled with the worms.

Ave then delivered the monologue on Enoch that I have already quoted in Chapter One ("The Lord appeared unto Enoch," etc.). This is significant because its placement here links the Watchtowers strongly with the wisdom of Enoch, and indicates how central they are to Enochian magic. The Watchtowers are the very heart of the doctrine delivered by the angels.

Dark smoke boiled up from the table of earth, leaving behind it a golden slime. The worms and moths in the air touched down on the surface and ascended again. Ave took the smoke and "tied it up," saying "I tie thee not up from all men, but from the good." Another dark cloud covered everything. This cleared to reveal a sun. Ave told Kelley to note the number, and Kelley

Informed Dee that he counted thirteen columns in twelve rows. Apparently Kelley was viewing this grid at a right angle, because the grid of each Watchtower is twelve columns and thirteen rows.

Within the squares of the grid appeared characters or sigils. Ave remarked to Kelley, "They be the Images of God his spiritual Creatures." He ordered Kelley to write down what he saw. Kelley protested that he could not. Dee urged Kelley to try his best. Kelley struggled along for a time, then "fire flashed in his face, as shortly after he said, I perceive they be easier to make so that I tell the squares by which the lines do pass and draw from middle prick to middle prick." He finished drawing the sigils on the grid of the first Watchtower, then proceeded to fill in the grids of the other quarters of the Great Table.

These sigils are not illustrated in Casaubon, but it is obvious that they were the sigils of the ninety-one geographical spirits of the 30 Aethers (see Chapter Fifteen). It is interesting to note that the sigils of the genii of the parts of the Earth were conveyed by the angels before the actual Watchtowers themselves. It would therefore have been impossible for Kelley to consciously connect the graphic sigils with the letters of the spirit name upon which they are based.

### THE FOUR WATCHTOWERS

Again the stone grew dark. Ave ordered Dee and Kelley west for an hour. No doubt the strain of concentration had been almost unbearable, particularly for Kelley. When the men resumed the scrying session, Ave immediately began to deliver the letters of the Watchtowers in the east:

Ave: In the name of God, be diligent, and move not for the place is holy.

Take the first square: write from the left hand toward the right, you shall write small letters and green.

Say what you see in R.R.:

A C D E F G H I J K L M

Dee: I find here one square among these Characters that hath nothing in it.

Ave: It must be filled.

F G H I J K L M N O P Q R S

Dee had not yet realized that the grid first seen by Kelley was tipped on its side, and had to be rotated a quarter turn. He was trying to insert the twelve letters in the rows into one of the columns, which have fifteen squares! Had not taken him long to understand his error. Some of the letters in the Watchtowers are sigils because they begin the names of the ninety-one spirits of the regions of the Earth, which correspond with the sigils previously drawn on the grids (at a right angle, apparently) by Kelley.

A few of the letters are mirror inverted left to right. These indicate that the names of the geographical genii that contain them may be written forward or backward. When written backward, they are the names of evil spirits; but when written forward, of good spirits.

Kelley scried the Watchtowers in the following order: 1) top, then middle "Lines of God" as identifiers, followed by 1) ERO, IRASH, AC, 2) MOR, DIAL, UCTCA, 3) OIP, TEAA, PTOCE, 4) MPH, ARSL, GAIOL. After viewing the Watchtowers, Ave commented on the significance of the middle line and the pillar of God in each Watchtower:

...that in the middle line of each Watchtower there are nine lines above and six below. That line is called

linea Spiritus Sancti and out of that line cometh the three names of God from the East gate, being 3, 4, and 5 letters which were the names of the Ensigner that were spoken before. Ora. Iah. zozipl, I said before, that God the Father a mighty pillar divided with a right line.

The Father himself without the line.

The Father and Son by addition of the line.

These two, the beginning: T A

d

d

gir

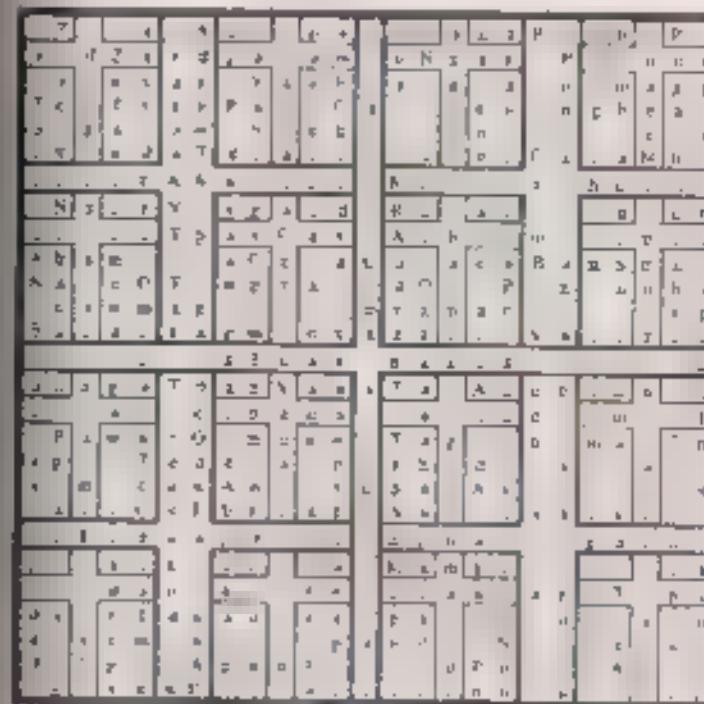
That is the great Crosse that came out of the East gate.

The meaning is that the double verbal pillar that forms the center of each Watchtower and crosses the middle row of the Holy Ghost at a right angle signifies God the Father when double, but Father and Son when the two columns are separated by a vertical line. It is not clear to Casaubon which column of the Great Cross belongs to the Father and which to the Son. However, the left column, the column of mercy which suggest that it belongs to the Son, whereas the right column is the column of judgment suggesting that it belongs to the Father.

Dee had no problem correctly placing the first Watchtower in the upper left quarter of the Great Table, and linking it with the east. He correctly placed the second Watchtower in the upper-right corner of the Great Table, which is associated with the south. However, for some reason he inverted the third and fourth Watchtowers. He was going to place them correctly. He noted beside the fourth Watchtower, "This is the Table that had the four round arms," which would have enabled him to place it in the lower-left quarter. But immediately below he wrote a second note, say, "No, it was the Table before."

The result is that on the first version of the Great Table, which is known as the Original Table, Dee has (

my opinion) inverted the third and fourth Watchtowers. The seals of the Watchtowers are placed correctly at the corners of the Original Table, as they were revealed by the. The four inverted capital letters are indicated by asterisks. It is not immediately obvious that the capital A in the bottom row of the OIP TEAA, PROCE Watchtower is inverted; however, Dee has drawn the A with a hook on its right leg, and written in the margin "A is awry."



The Original Great Table of the Watchtowers

Dee numbered the Watchtowers on the Great Table in the order of their initial transmission, in two rows from left to right, 1. Upper left: ORO, etc., 2. Upper right: MOR, etc., 3. Lower left: OIP, etc., 4. Lower right: MZH, etc. He was obviously uncomfortable about leaving the bottom two Watchtowers from their natural places on the points of the compass. Several times he asked the angels for confirmation:

Ave Nunc. w.a. Is that, that is hard to you.  
the First. Whether the Table for the middle Crosse of  
uniting the four principall parts be made perfect or no.  
Ave Thus haſt found out the truth of it.

There is no question that this numbering of the quadrants on the Great Table was intended by the angels, at least at this stage. On January 14, 1585, Kelley received an extremely important vision which I have called the Vision of the Round House. This vision expresses, in a pictorial form, the flow of elemental energies on the Great Table. At the outset of the Vision of the Round House, the relationship between the four directions and the numbering of the quarters is clearly established:

On that place standeth a round House, It hath four corners I wish n, and 4 Windows and every Window is round and hath 4 red partitions, round also. It hath 4 Doores and at the East Doore is one step, at the South 2 steps, and at the North 3, and at the West Doore 4 steps.

The number of steps before each door is the number of the related quadrants on the Original Great Table; however, accepting that this numbering of the quadrants of the Great Table is correct, it does not follow that the placement of the two lower Watchtowers on those quadrants is also correct. The seals of the Watchtowers are revealed in a circle around the point

of the compass, east, south, west and north. Each class of angels also unfolds in a complete clockwise circle around the Great Table. In my opinion (and it is only that), the Watchtowers should be placed in a complete clockwise circle beginning in the east in the order in which they were first revealed:

### THE TABLET OF UNION

After instructing Dee in some of the uses of the names of the Watchtowers, Ave delivered what is commonly called the Tablet of Union, because its letters appear on the central Black Cross of the Great Table. This Tablet is formed by combining the letters in the names of the three geographical spirits of the tenth Aether, ZAX Lexaph, Cuthanan and Tabitom. These are written simultaneously left to right into the rows of a square with four rows and five columns. The initial L in the first name is omitted. Ave instructed Dee to "Look out Lexaph, with the two other that follow him, among the names of the Earth the three last: Lexaph, Cuthanan, Tabitom."

|   |   |   |   |   |
|---|---|---|---|---|
| c | x | a | t | p |
| h | c | o | m | s |
| o | a | b | i | n |
| b | t | h | m |   |

Tablet of Union

These names for the spirits of the tenth Aether had been revealed by the angel Mapsama to Kelley more than a month earlier, on May 21, 1584, along with the names of the other spirits of the first fourteen Aethers concerning the placing of the names of the Tablet of

Unto the Black Cross Ave instructed Dee to them down without the first Table That shall make the Table and it shall Argue with each other The same that stretcheth from the left to right But also stretch from the right to the left."

The meaning is that the letters in the first two rows of the Tablet of Union are written on the column of the Black Cross wise with each set of letters progressing from the up and the bottom towards the right so that the two sets of ten letters are reflected around the center. This type of reflection is known as a lake reflection. The letters are as follows: the center are written on the beam of the Black Cross wise with each set progressing from the center toward the edges so that the two sets are reflected around the center. This kind of reflection is known as a mirror reflection.

## THE USES OF THE GREAT TABLE

After delivering the four Watchtowers to Dee and Kelley Ave exposted set of the uses of which the Great Table may be put.

Ave Now to the purpose Rest for the place is holy  
For generally what his able and others  
A. Knowledge  
B. Strength  
C. the Knowledge of all Elements scattered among you  
Now I have found there are three parts of the world created Those that live in the air by themselves Those that live in the waters by themselves Those that dwell in the earth by themselves The property of the Air which is the secret of all birds  
D. The knowledge finding and use of Metals the virtues of them the compositions and virtues of stones They are all of one matter

- a. That one stand and another together requires The distinction of Nature and analogy has no power
- b. Also in both parts require an understanding of that which is at pleasure
- c. That the people of any Nation
- d. The people of any Country or nation and with them their cities and so forth

Dee's marginal note: The ninth Chapter may be added and is of the secrets of men knowing Whereof there is a peculiar Table.

The functions of the Great Table are set forth in greater detail by Dee's manuscript; but here we will be examined in the next chapter along with the creation and use of the angelic names.

## THE REFORMED GREAT TABLE OF RAPHAEL

On April 20, 1587, almost three years following the initial reception of the watchtowers, the angel Raphael communicated a corrected version of the Great Table to Kelley. At that time Kelley was busily engaged with the angels who waited nothing more ready with them for Raphael was persistent.

See Fig. 1 and the last diagram appears below. It is his own invention and in tradition is derived from which he regarded the same. It is based on the use of a very interesting form of calendar called the Great Table of St. John. Being a calendar it is appropriate for the work of astrology and alchemy.

Raphael's Great Table

1. The Year - 365 days - 12 months

2. The Month - 30 days

3. The Day - 24 hours - 60 minutes - 60 seconds. We will make the first three hours distinguishable

*Selvey.* A man standeth in the Air in a fiery Globe of m height: accompanied with some hundred of Puppets: on the one side of him standeth a woman, and about her are four Clouds all white.

The man upon a white Table abewnt these Numbers, with spaces, as you see following there follows a large numerical table, which have omitted.

See Note when E K had shewed me this Note I by and by brought forth my book of Books his Tables, and found he four letters / T H D to be the four first letters of the four principal squares standing about the black Cross and that here they were to be placed otherwise than as I had set them. And in the first placing of them together, I remember that I had doubt how to turn them: for they were given apart each by themselves.

Secondly, I found on the 4 Characters, saying they were inverted somewhat, and one of them closed: wherein stood none like but very near. These Characters were in every square one.

Thirdly, I did take these numbers contained between the lines, some more and some fewer; to be words to be gathered out of the Table of letters, so many words as were distinct companies of numbers, it is to wit, 40.

Hereupon we began to number the squares wherein the letters stood, in Enoch's Tables as I had them, but we could not exactly finde the words, but somewhat near. Hereupon being tired and desirous to know the sense of that Cypher we left off all after supper and then we answered again. but we could not hit it out though we knew very neare what was to be done by the narration of a spiritual Voice, both and then halting in toward the practise.

At length E K was willed to go downe into his Chamber and I did remain still at our Dining Table till his return which was within an hour or somewhat more. And in his return this he brought in writing (here is printed in rough form the amended Great Table of Raphael)

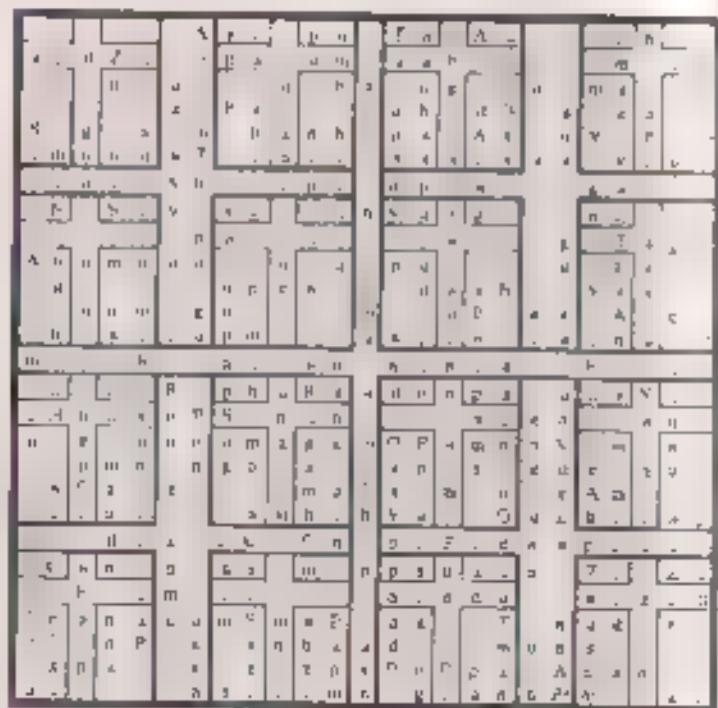
Raphael: The black Cross is right, and needeth no inverting. But thus much I do, to let thee understand that

thou mayest consider thy self to be a man. And beneath this understanding, unless thou submit all unto the hands of God for his sake who else leaving you, all naked poureth to his creatures in his own glory... I Raphael comest now to make a Covenant with the Highest, and to save the souls more then your own lives.

In Reformed Great Table of Raphael, which I give here in its corrected form (see page 186), is the arrangement of the Watchtowers most often used in modern magic. The ordering of the Watchtowers on the Reformed Table was adopted by the Golden Dawn, and after the dispersal of the members of this Hermetic Order was spread throughout English-speaking countries.

As you can see, Raphael does not allocate the Watchtowers around the quarters of the Reformed Table in the order of their initial reception any more than Dee did in the Original Table. He places the first received Watchtower (ORO, IBAH, AO2PI) on the east quarter of the Table, which is the upper left. However, he puts the fourth received Watchtower (M'P, ARSI, GA OL) on the south quarter, the upper right. The third received Watchtower (OIP, TEAA, PDOCE) he puts on the west quarter of the Table, the lower right, but places the second received Watchtower (MOR, DIAL, HCPCA) on the north quarter of the Table, the lower left.

You must decide for yourself which version of the Great Table to use. In my opinion, neither the Original Table of Dee nor the Reformed Table of Raphael is correct in its placement of the Watchtowers on the quarters. This conviction led me to create yet a third version (see Chapter Ten), which I have named the Restored Great Table, because it restores the Watchtowers to their original sequence around the Earth. The Watchtowers are placed upon the Table in a clockwise circle beginning



The Reformed Great Table of Raphael

which is the upper left quarter (east—DNO, IBAH, ADZPI) then the upper right (south—MOR, DIAL, HCTGA) then the lower right (west—OIP, TEAA, PDOCE), then the lower left (north—MPH, ARSL, GAIOL).

In this Restored Great Table, the numbering of the quadrants has assigned to them in the Vision of the Round House) remains unchanged, but the numbers allotted to the Watchtowers that occupy the two lower quadrants become inverted. The fourth Watchtower delivered by the angels (MPH ARSL, GAIOL) is placed to the northern quadrant, which bears the number

three, and the third Watchtower delivered by the angels (OIP, TEAA, PDOCE) is placed in the western quadrant which bears the number four.

I suspect that the main reason Raphael felt compelled to deliver the Reformed Great Table to Kelley was to correct the placement of the last two Watchtowers, and that Kelley somehow got the instructions of the angel mixed up. Raphael also corrected many of the individual letters from Watchtowers I have adopted these letter corrections in my own Restored Great Table.

## CHAPTER THIRTEEN

# The Angels of the Watchtowers

### EAST AND WEST, IN RESPECT OF YOUR POLES."

Each Watchtower has distinct classes of spirits that are arranged in a hierarchy of descending authority. The structure of the hierarchy and the functions of its parts are the same for all four Watchtowers. However, those angels whose names are on the Watchtower of the East only act in the east, while those whose names are on the Watchtower of the West only act in the west, and so on.

There is some ambiguity over just where the four parts of the Earth are to be reckoned. Dee quite reasonably asked whether this meant the four directions in relation to the magician, regardless of where he might be standing, or the four regions of the Earth. Ave replied, in a somewhat ambiguous fashion, that it meant the four directions with respect to the poles of the Earth.

Ave: The 24 Seniors are all of one Office. But when thou will work in the East, thou must take such as bear rule there; so must thou do of the rest.

Dee: Do you mean the estate in respect of any place we shall be in, or in respect of any earthly place, accustomed always the East part of the world, wheresoever we be?

Ave: The East and West, in respect of your Poles. What will you else o. me.

It is not clear from Ave's statement which system he angel intended. Dee's first suggestion, that each should be reckoned from the location of the magician in a much more workable solution than to try to divide up the nations of the world. To decide whether a particular place lies in the east, south, west or north is by no means an easy task. Obviously, Sweden is in the north but is England in the north or the west? Is Russia north or east? What about South America? Or Hawaii? Or Morocco? The only certain location is Jerusalem, which was considered to be the center, or navel, of the Earth.

For the sake of simplicity, I suggest that the four directions of the world be related to the place where the Enochian magic is being worked, when the effect is to take place away from the place of working. That is to say, if the magician works a ritual in London that is to take place in Paris, he or she should use the spirits of the eastern Watchtower. Only if the magic is to take effect in the same place as the working of the ritual should the four regions of the Earth be considered. For example, if the magician works a ritual in London that is to take place in the same part of London, without a specific geographical focus, the angels of the western Watchtower would be employed (since England was, in classical times, considered part of the west).

The accompanying table (opposite) shows a Watchtower with the offices of the angels whose names are found on its quarters. It should be noted that the quarters of the Watchtowers are numbered the same way the Watchtowers themselves are numbered on the Great Table.

| East 1               | South 2            |
|----------------------|--------------------|
| Dispositors          | Dispositors        |
| Red King: 1 rage but | Take up the cross  |
| Good Angels          | Good Angels        |
| Truth Masters: 1 and | Carry out the law  |
| Heal the sick        | and strive         |
| Evil Angels          | Evil Angels        |
| Witches and such     | Conduceling        |
| Others               | and commanding     |
| North 3              | West 4             |
| Dispositors          | Dispositors        |
| Arts and crafts      | Secrets of Men     |
| Good Angels          | Good Angels        |
| States of matter and | Elements           |
| Forms and Figures    | Elemental Spirits  |
| Evil Angels          | Evil Angels:       |
| Using and            | Evil and Base Uses |
| Others               | of Time and place  |

Offices of the Angels on Any Watchtower

## THE ANGELIC HIERARCHY

The angels on the Watchtowers are those described in an emblematic way in Kelley's Great Vision. The Watchtowers also contain the names of evil spirits not mentioned in Kelley's vision. The Watchtower of the East will be used as an example, but the same classes of angels and spirits are to be found in the same places on all four Watchtowers, and the office or function of each class of angel is similar on all the Watchtowers.

## THE KINGS

The King is the angel that Ave describes as the Overseer and Watchtower. This suggests that the King and the Watchtower are, to some extent, synonymous. Ave also

says, "the Chief Watchman, Ita in ghy Prince, a mighty Angel of the Lord." Kelley describes the King as "a nely man, very much apparel on his back, his Robayg a long train." It is the function of the King to summon the six Seniors for judgments.

The name of the King of the Watchtower of the East is either Balaiva when the King evokes the Seniors for an act of mercy, or Balaivh when the King evokes the Seniors for an act of severe judgment. Ave says, "Thou art Balaiva or Balaivh. You must take but one of them either the [final] A or the h. A. comiter, and h *extremus radice*" (it is a letter taken from the left column of letters on the double pillar of God in each Watchtower (presumably the columns of the Son) that makes the King merciful, and a letter taken from the right pillar (presumably the column of the Father) that makes the King severe).

The name of each King is written in a clockwise spiral around the double intersection of the Great Cross on each Watchtower, beginning with the fifth letter in the name of the Holy Ghost or Spirit. The last letter in the name of the King of the east is either the A or h in the two squares that form the center of the Cross. The letters of the name Balaiva are highlighted in the accompanying diagram which shows the center of the Watchtower of the East.



The only deviation from this pattern occurs on the OIP TEAA, PDOCE Watchtower, which is the Watchtower of the North on the Original Table, but the Watchtower of the West on the Reformed Table of Raphael and also on my own Restored Table (remember, the quarters of the east, south, west and north do not shift in the Great Table even when the Watchtowers themselves are moved). On the OIP TEAA, PDOCE Watchtower the letter "a" occurs twice in the intersection of the Great Cross. Dee has distinguished between the King of mercy (Eliphma) and the King of severity (Edipma) by interchanging the second and third letters in the name of the King to indicate mercy.

The eight names of the Kings on the Original Great Table of the Watchtowers are as follows:

|       |                    |       |                    |
|-------|--------------------|-------|--------------------|
| WEST  | Balaiva (mercy)    | SOUTH | Izhhica (mercy)    |
|       | Balaivh (severity) |       | Izhhich (severity) |
| NORTH | Eldpmia (mercy)    | WEST  | Raagios (mercy)    |
|       | Edipma (severity)  |       | Raagol (severity)  |

### THE BANNER NAMES OF GOD

The three names of God on the line of the Holy Ghost ("linea Spiritus Sancti") are those that were written on the Outer Banners of signs carried in the space about Watchtower in Kelley's Great Vision. Ave called these the "names of God" that govern all creatures upon the Earth, visible and invisible, comprehending 3, 4, 5." It is significant that there are twelve letters in the three names, and twelve names in all. This links the banner names with the twelve permutations of Tetragrammaton: a vital part of Hebrew occultism that both Dee and Kelley were familiar with from their studies.

The three banner names may be regarded as the divine authority of the King of the Watchtower, who sometimes referred to by the angels as a prince to distinguish him from the One King, Christ. The four King of the Watchtowers carry out the edict of God the Son and God the Father. These two aspects of God are one purpose, as is indicated by the pillar on the Great Cross, which is both the pillar of the Father when undivided, but also the pillar of Father and Son when divided with a line down the middle.

It is under these banners that Hatalva rules the east, Ezilheca rules the south, Raagios rules the west, and Eldpmra rules the north (on the Original Table). Dee employs these twelve names in the opening "Fundamental Oration" to God that comes before all his invocations in his personal Book of Spirits, which recorded in his manuscript *Liber Scientiae*.<sup>2</sup>

The three names of God are extracted by reading across the Line of Spirit from left to right. The diagram below shows the central part of the Watchtower of the East with the names of God in bold-faced type.

|   |   |   |   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| I | m | a | j | s | d | a | T | d | t | a | r | i |
| a | r | e | , | b | A | h | a | u | z | p | t |   |
| c | N | a | b | r | V | i | x | g | a | z | u |   |

The twelve banner names of God on the Original Great Table of the Watchtowers are as follows:

EAST: Oro, Ibah, Aozpi    SOUTH: Mor, Dial, Heug  
NORTH: Otp, Teaa, Pdoce    WEST: Mph, Arst, Gal-

### THE SENIORS

The Seniors of each Watchtower are described by Kelley as "six ancient men, with white beards and staves in their hands." Ave explicitly says of the twenty-four seniors that they are "the 24 Seniors, that St. John remembreteth." Therefore their description in the fourth chapter of Revelation applies: "And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." "After, the elders arise from their seats and fall down upon their knees before the throne of Christ and "cast their crowns before the throne."

The Seniors (or Senators as they are also called by Ave) are the only group of angels in the Great Vision that perform two actions. They walk out of each gate in a single rank, six abreast, in company with all the other angels who surround the King. But when they reach the center of the four Watchtowers (called the "Court" by Ave, who is making a pun on the legal court of judgment), they go to the middle and form a ring. Although Ave says he is described in the middle of the court, this would be the location of the throne of Christ which is always situated in the center of everything. Ave says "they seem to consist."

In describing the manner of extracting the names of the Seniors to Dee, Ave says: "Now for your six Seniors whose judgment is of God the Father, the Son, and the Holy Ghost." The act of judicial judgement is clearly central to the role of the Seniors. The Seniors represent the twenty-four hours of the day, and thus time. They have judgment over the actions of the human race, which occur in time. As I have shown in my book

*Tetragrammaton*, the Enochian angels conceived of the Seniors as being seated around the throne of God in two rings of twelve chairs each, one ring directly above the other. Each ring was in two crescents of six chairs. This is indicated quite clearly in a vision Kelley experienced on January 13, 1584:

Now I see in those men, whose feet I saw before. And there sitteth One in a judgement seat, with all his teeth very And there sit six, on one side of him, and six on the other. And there sit twelve in a lower seat under them. At the place is like Gold garnished with precious stones. On his head is a great stobe covering his head: a Rose doost bright brighter then the sun.

The reason Ave says that the Seniors are "of God the Father, the Son and the Holy Ghost" is because their names trace out the Great Cross on each Watchtower with each name beginning from one of the two letters at the intersection of the Cross and proceeding outward. The names of the two Seniors located on the line of the Holy Spirit may be written with either six or seven letters depending on which of the two letters at the intersection of the Cross is chosen to begin the name. For example, the name of the first Senior of the east may be either Abion or Haniora, reading from either of the letters at the center of the Great Cross to the left along the line of Spirit.

Ave tells Dee that he should make the names of the two Seniors located on the line of Spirit to be of seven letters "when the wisdom of God is to be encreased." The addition of the extra letter intensifies the power of the Seniors, which is the power of judgment. For the sake of uniformity, the names of all six of the Seniors are usually written with seven letters. In the following diagram, the names of the Seniors of the Watchtower in the East are indicated in boldfaced type.



The names of the twenty-four seniors of the Dragon-tablet are:

| EAST  | (H)abuero   | SOUTH | (L)aidrom   |
|-------|-------------|-------|-------------|
|       | Aaoxuu      |       | Acx. uor    |
|       | Himona      |       | Lzinopo     |
|       | (A)bybaopzi |       | (A)ithetiga |
|       | Hipolga     |       | Uliansa     |
|       | Avicor      |       | Acmbico     |
| NORTH | (A)adepio   | WEST  | (L)istalase |
|       | Adoeoel     |       | Sallou      |
|       | Alndood     |       | Laooaxtp    |
|       | (A)apdoce   |       | (S)igatol   |
|       | Arannap     |       | Luglesa     |
|       | Anodoin     |       | Soazni      |

### THE DISPOSITORS

The sixteen Dispositors on each Watchtower are located above the arms of the four lesser crosses. Ave says "After every Cross, attendeth 16 Angels, dispossitors of

be w<sup>l</sup>, of those, that govern the Castles." It is the P<sup>owers</sup> who actually carry out the will of the X<sup>u</sup>. Kelley describes them as "16 white Creatures." Concerning these sixteen angels who are above the lesser crosses, Ave tells Dee that they "have no participation in the Devas."

There are four Dispositors above every lesser cross. Each is represented by a single letter. For example, the diagram below shows the subquarter of the east (upper-left quarter, on the Watchtower that occupies the eastern quarter of the Original Great Table). In this diagram, the four Dispositors are highlighted in boldfaced type.

|   |          |   |   |   |
|---|----------|---|---|---|
| r | Z        |   | I | a |
| a | r        | d | Z | a |
| c | <b>Z</b> |   | n | s |
| T | <b>d</b> | t | T | t |
| S | <b>a</b> | s | g | u |
| f | <b>m</b> | o | n | d |

As was true of the single-letter names of the forty ministers that serve each heptarchical Prince, these rows of single letters may be permuted to yield four names of four letters. For example, the four letters above the arm of the lesser cross in the eastern subquarter of the Watchtower of the East are r Z I a. Each letter represents a angel. By moving each letter in turn to the beginning of the row, four names of four letters are generated:

|   |   |   |   |
|---|---|---|---|
| R | Z | I | A |
| Z | I | A |   |
| I | A |   | T |
| A |   | T | S |

The set of four Dispositors above the arm of each lesser cross is ruled by a specific name of God. This name is created by adding the letter in the Black Cross of the Great Table that stands in the same row as the four Dispositors to the head of the four letters of the Dispositors. In the example, the letter in the Black Cross that shares the same row with the Dispositors above the lesser cross in the eastern subquarter of the Watchtower of the East is e. This letter from the Black Cross is placed before the letters of the group of Dispositors to form the divine name Ezaia.

By a similar process, the divine name that rules the four Dispositors above the southern lesser cross of the Watchtower of the East is Eutpa. The divine name that rules the four Dispositors of the western lesser cross of this Watchtower is Hxgzd. The divine name that rules the four Dispositors of the northern lesser cross is Enohr. The divine name is employed ritually to evoke the four Dispositors related to it.

Each of these four groups of Dispositors has its own function in Enochian magic.\* Dispositors in the eastern subquarters rule the "knitting together of Natures," which means the joining together of things in the process of growth or healing. The opposite power also applies, which is the destruction of Natures, since the creation of one thing is the destruction of another. Elsewhere, in the list of uses of the Great Table, Ave tells Dee that these angels control

The Conjoining and knitting together of Natures, The Destruction of Nature, and of things that may perish. Those in the southern subquarters rule the "carrying from place," which probably signifies physical travel of persons and the movement of objects. In

(the last of uses of the Great Table Ave calls this: "Moving from place to place [as, into this Country, or that Country at pleasure]" )

About those in the western subquarters, Ave tells Dee, "Herein may you find the secrets of Kings, and so unto the lowest degree," which seems generally to signify the revelation of secret things. In a marginal note, Dee shows that he understood this as "the secrets of men knowing."

Dispositori in the northern subquarters rule "All Hand-crafts, or Arte," which signifies the teaching and bringing of success to the arts and sciences. Dee understood this to mean "All humane knowledge."

The function of corresponding groups is the same on all the Watchtowers, but applies to different zones of the Earth. Ave tells Dee:

But you must Note, That as the Angels of the first of the four Crosses in the East, which are for Medicine; so are the first of the second, the first of the third, and the first of the fourth, so that for Medicine there be sixteen, and so of all the rest in their order but that they differ in that, some be the angels of the East, other some of the West, and so of the rest."

Ave is talking about the angels beneath the arms of the lesser crosses here, but the principle applies to the Dispositori as well. For example, the office of the four angels above the lesser cross of the west on the Watchtower of the East is to reveal secrets in the eastern part of the world. The function of the similar group above the lesser cross of the west on the Watchtower of the North is also to reveal secrets, but these four angels reveal the secrets of the northern part of the world.

Listed in the accompanying table are the names of the sixty-four Dispositori who stand above the arm-

the sixteen lesser crosses on the Original Great Table along with the ruling divine names and offices of these angels. Again, it must be stressed that the quarters east, south, west and north relate to the Great Table itself, not to the individual Watchtowers. The associations of the Dispositori with the directions will be somewhat different on the Reformed Table of Raphael and my own Restored Table because the Watchtowers occupy different places.

| Subquarter | Watchtowers                          |                              |                             |                               | Function                   |
|------------|--------------------------------------|------------------------------|-----------------------------|-------------------------------|----------------------------|
|            | East                                 | South                        | West                        | North                         |                            |
| Seasons    | Mer. &<br>V. &<br>Aur.<br>Z. &<br>A. | Beth<br>Mat<br>Adon<br>Elah. | Sad<br>Rab<br>Tal<br>Dan    | Rips<br>Lam.<br>Dag.<br>Abij. | Revealing<br>of<br>secrets |
| of art.    | Mer.<br>V. &<br>Aur.<br>Z. &<br>A.   | Elah<br>Beth<br>Mat<br>Adon  | Abij<br>Dan<br>Rips<br>Lam. | Tal<br>Dag<br>Rips<br>Lam.    |                            |
| of East    | Mer.<br>V. &<br>Aur.<br>Z. &<br>A.   | Elah<br>Beth<br>Mat<br>Adon  | Abij<br>Dan<br>Rips<br>Lam. | Tal<br>Dag<br>Rips<br>Lam.    | Revealing<br>of<br>secrets |
| of art.    | Mer.<br>V. &<br>Aur.<br>Z. &<br>A.   | Elah<br>Beth<br>Mat<br>Adon  | Abij<br>Dan<br>Rips<br>Lam. | Tal<br>Dag<br>Rips<br>Lam.    | Revealing<br>of<br>secrets |
| Wearers    | Mer.<br>V. &<br>Aur.<br>Z. &<br>A.   | Elah<br>Beth<br>Mat<br>Adon  | Abij<br>Dan<br>Rips<br>Lam. | Tal<br>Dag<br>Rips<br>Lam.    | Discovery<br>of<br>secrets |
| of art.    | Mer.<br>V. &<br>Aur.<br>Z. &<br>A.   | Elah<br>Beth<br>Mat<br>Adon  | Abij<br>Dan<br>Rips<br>Lam. | Tal<br>Dag<br>Rips<br>Lam.    | Discovery<br>of<br>secrets |
| Medicines  | Mer.<br>V. &<br>Aur.<br>Z. &<br>A.   | Elah<br>Beth<br>Mat<br>Adon  | Abij<br>Dan<br>Rips<br>Lam. | Tal<br>Dag<br>Rips<br>Lam.    | Revealing<br>of<br>secrets |
| of art.    | Mer.<br>V. &<br>Aur.<br>Z. &<br>A.   | Elah<br>Beth<br>Mat<br>Adon  | Abij<br>Dan<br>Rips<br>Lam. | Tal<br>Dag<br>Rips<br>Lam.    | Revealing<br>of<br>secrets |

The Dispositori on the Original Great Table

## THE ANGELS BOTH GOOD AND EVIL

These are the angels in each Watchtower whose names are written on either side of the lesser crosses below the arms of the lesser crosses. They are obviously related to the sixteen Dispositors, but this relationship is never made completely clear by the Enochian angel. The sixteen angels above the arms of the lesser crosses are said by Ave to be wholly good, whereas the sixteen angels below the arms are of a mixed nature, being wholly good nor wholly evil.

Only one set of sixteen angels for each Watchtower appears in Kelley's Great Vision, so it is possible that by the Dispositors Ave intends the angels below the arms of the crosses. I tend to believe that the Dispositors are the angels above the arms because all the other angels in the Great Vision are good. It might be speculated that the sixteen angels above the arms rule the sixteen below the arms, but Ave does not directly state this relationship.

There are four good angels and four sibling evil angels below the arm of each lesser cross. The letters that make up the names of the good and evil angels in the eastern subquarter of the Watchtower of the East are highlighted below in bold type.

|   |   |   |   |   |
|---|---|---|---|---|
| r | Z | i | l | a |
| s | t | u | v | / |
| c | x | r | 4 | 4 |
| T | e | T | t |   |
| s | 8 | d | n |   |
| f | m | 9 | d |   |

When the names of the angels below the arms of the lesser crosses are written with four letters, they are good angels, but when they are written with only three letters, they are evil angels. Thus they form two distinct sets of angels, but since both good and evil angels derive from the same letters, they should be understood as related, each pair composed of a good and an evil twin.

## THE GOOD ANGELS

The names of the good angels are derived by reading across each row from left to right. In the example, the good angels of the subquarter of the east on the Watchtower of the East are Czns, Tott, Sias and Fmnd. To greatly increase the effectiveness of their function, they may be made into names of five letters by including the letters in the column of the lesser cross. Czons, Tottus, Sias, Fmnd.

Each group of four good angels in the subquarter of a Watchtower has its own particular function. The function of the four angels in the example is healing. By adding the letters in the stem of the lesser cross to the names, their power of healing becomes enhanced. Ave says concerning the four good angels in the subquarter of the east on the Watchtower of the East: "If it be an incurable disease (in the judgement of man), then add the letter that standeth against the name, and make him up five, then he cureth miraculously."

Dee understood Ave's words to mean the letter in the column of the lesser cross should be added to the names, and in his *Liber Scientiae* he gives the names of the good angels with five letters based on this assumption. I should point out, however, that the directions of

the angles are not altogether clear. It is possible that Ave intended that the letter in the Black Cross that occupies the same row as the name of a good angel should be added to the front of the name of the angel to intensify power. If this is done, the four good angels whose names are of five letters would be Xezus, Atot, Re, and Chann. In giving the names of the good angels Ave adhered to Dee's understanding of Ave's directions, but I wanted to point out that another interpretation is possible.

The four good angels of each subquarter are invoked visible appearance within the crystal, or even within the ritual chamber by the name of God of six letters that lies on the co-arm of the lesser cross in the same subquarter, reading from top to bottom. In the example, the divine name that invokes (or evokes) Idingo. This same group of four good angels is commanded by the name of God of five letters written on the arm of the lesser cross reading left to right. In the example the divine name that commands is Arlza. Speaking again to the angel Czns, Ave tells Dee: "It is one of the angels that serve to that crosses which are ruled by the name Idingo. It is the name of God, of six letters: in the crosses that descendeth. In that name [Idingo] there appear, by the name [Arlza] that is in the cross [of Transversity] they do that they are commanded."

As is true of the Dispositors, each group of four good angels on a Watchtower has its own specific function. The good angels in the subquarters of the east rule over medicine. Ave tells Dee: "Those 4 be of Physick. When their names are increased to five letters, then thy power is more gracious."

The angels in the subquarters of the south are concerned with metals and mining. About them Ave says:

"They have power over Metals, to find them, to gather them together, and to use them." In enumerating the uses of the Great Table, Ave has also listed as one of their functions "The congelations, and vertues of Stones." By this, precious and semiprecious jewels should be understood.

The good angels in the subquarters of the west give knowledge and command of the elemental spirits. The first angel of the four rules the air, the second the water, the third the earth, and the fourth "the life, or fire of things that live." In his list of uses for the Great Table Ave says concerning the power of this group of good angels: "The knowledge of all elemental Creatures, amongst you. How many kindest there are, and for what use they were created. Those that live in the air by themselves. Those that live in the waters, by themselves. Those that dwell in the earth, by themselves. The property of the fire which is the secret life of all things."

The good angels in the subquarters of the north have the power of transformations. Ave defines this office in Latin saying "transmutatio formarum, sed non essentiales" which means that the change is one of outward form but not of essential nature. These angels can change a spirit into a fork, or make a beggar appear to be a king, but they cannot transform lead into gold (which must disappoint Kelley!). They can, however, change a lump of coal into a diamond, since this is a transformation of form and not essence (both are carbon).

The four classes of good angels are the same in each of the four Watchtowers, but those on the Watchtower of the East act in the eastern part of the world, those angels who perform the same function on the Watchtower of the South act in the southern part of the world, and so for the rest.

| Subquarter  | Watchtower                          |                                    |                                      |                                       | Principle                                     |
|-------------|-------------------------------------|------------------------------------|--------------------------------------|---------------------------------------|---|
|             | East                                | South                              | West                                 | North                                 |   |
| Eastern     | Opona<br>A. pi<br>R. gne<br>D. n.   | A. gne<br>N. pi<br>R. gne<br>D. n. | P. gne<br>N. pi<br>R. gne<br>D. n.   | S. gne<br>N. pi<br>R. gne<br>D. n.    | Treasures<br>and Strengths<br>of Creation     |
| Watching    | D. n.                               | A. gne                             | N. pi                                | R. gne                                |   |
| Office      | A. gne                              | D. n.                              | N. pi                                | R. gne                                |   |
| Southern    | Oymud<br>D. n.<br>R. gne<br>D. n.   | Umagg<br>D. n.<br>R. gne<br>D. n.  | Malgos<br>D. n.<br>R. gne<br>D. n.   | Shallos<br>D. n.<br>R. gne<br>D. n.   | Knowledge<br>of Finding<br>and Use<br>Matters |
| Working     | D. n.                               | A. gne                             | N. pi                                | R. gne                                |   |
| Opposing    | A. gne                              | D. n.                              | N. pi                                | R. gne                                |   |
| Western     | A. rasa<br>N. gne<br>Otro<br>P. n.  | M. gne<br>T. n.<br>S. lyp<br>D. n. | X. gne<br>V. n.<br>D. n.<br>R. d.    | A. lira<br>R. esp<br>P. am<br>A. rasa | Knowledge<br>of A<br>Memento<br>Contraope     |
| W. op. eq.  | A. rasa                             | S. poni                            | T. esai                              | R. n.                                 |   |
| Contraope   | A. rasa                             | T. esai                            | A. rasa                              | R. n.                                 |   |
| Northern    | A. rasa<br>N. gne<br>Otro<br>S. lya | Oymud<br>D. n.<br>R. gne<br>A. tya | P. al<br>N. nza<br>S. lya<br>X. rasa | D. al<br>D. uorn<br>R. dyp<br>R. gne  | Changes -<br>Form to<br>Essence               |
| Top. eq.    | A. rasa                             | D. n.                              | M. nza                               | R. n.                                 |   |
| Bottom. eq. |                                     | A. rasa                            | D. n.                                | S. lya                                |   |

**The Good Angels on the Original Watchtower**

On the table of the good angels, the letters extra from the pillars of the lesser crosses to increase the number of letters in each name from four to five are indicated in bold-faced type.

**THE EVIL ANGELS**

I only the first two letters in the name of each good angel are taken, and to the front of them is prefixed the letter in the Black Cross that occupies the same row. the name of an evil angel is created. These evil angels always have names of three letters, as Ave tells Dee every name, sounding of three letters, beginning out of that line [of the Black Cross], is the name of a Devil, or wicked Angel, as well from the right, as from the left ."

When describing to Dee the four evil angels of the subquarter of the east on the Watchtower of the East, Ave says

" Ave. But if thou will send sickness then take two of the letters, and add the letters of the Crosse. Ave the black crosset to that, as in the second, a T o

[] Ave. This a, is of the cross of union, or the black cross.

Ave. Then he is a wicked power, and bringeth in disease, and when thou callest him, call him by the name of god, backward: for unto him, so, he is a god: and so constrain him backward, as Ojodi.

Ave. I think the Constraint must be by the name of the Transversary backward pronounced, as of Antza, is backward, azdra. For ojodi, should but cause him to appear by the order of Idiogo, used for the 4 good Angels.

The meaning of this passage is that the evil angels are evoked or called to visible appearance by the name God in the pillar of the lesser cross for their particular subquarter read backward from bottom to top. They are commanded by the name of God in the arm of the cross read backward, from right to left. Because they are evil, less inverted names of God are divine to them, and have power over them.

There is some confusion in the angelic transcript over whether the sixteen evil angels native to each Watchtower

should even be used in Enochian magic. Ave refers them when he speaks about sending sickness, and also connection with obtaining money in the form of coins.

Ave: These [evil] angels of the southern & the west do give money coined. In Gold or Silver

Dee: Which these?

These wicked ones mean you

Ave:

The other give no money coined, but the metal

Dee: You mean the good

Ave:

Thus suggests that at least some of the evil angels have a legitimate function in Enochian magic. However, a little further on in their conversation Ave strongly contradicts this assumption, much to Kelley's disgust:

Dee: As concerning the wicked here. Shall I call or summon them all, as I do the good ones in the name of God?

Ave: No man calleth upon the name of God to the wicked: They are servants and vile slaves

Dee: We call upon the name of Jesus in the expulsing of devils, saying in the name of Jesus, etc.

Ave: That in, is against the wicked. No just man calleth upon the name of God to avenge the devil

Dee: Then they are not to be named in the first summing up or invitation

Ave: At no time so be called

Kelley: How then shall we proceed with them?

Ave: When the Earth hath opened unto your eyes, as when the Angels of Light, shall open the passages of the Earth, unto the entrance of your senses (chiefly of seeing) Then shall you see the Treasures of the Earth, as you go. And the caves of the Hills shall not be unknown unto you. Unholy, you may say. Arise, be gone. Thou art of destruction and of the places of darkness! These are provided for the use of man. So shall thou see the wicked, and no otherwise

Dee: This is as concerning the natural Mines of the Earth

Ave: Not so, for they have nothing to do with the natural Mines of the Earth, but, with that which is corrupted with man

Dee: As concerning the coined they have power to bring it

Ave: So they may that they keep, and no other

Dee: How shall we know what they keep, and what they keep not?

Ave: Read my former words, for thou dost not understand them

Dee: Read it, first, again at the first line on this side when the Angels of Light, etc

I mean of coined money that they keep not. How shall we do to serve our necessities with it?

Ave: The good Angels are Ministers for that purpose. The Angels of the 4 angles shall make the Earth open unto you, and shall serve your necessities from the 4 parts of the Earth

This is not exactly a clear statement on the part of the angel. He seems to be saying that although the evil angels can be used to cause sickness and obtain coined money, they should not be named except to banish them from the clay of human flesh. Dee did not understand that Ave was speaking about the dark places of the human body, not the mines of the Earth.

The offices of the evil angels are substantially the same as those of their good brethren, but their areas of influence are perverted to evil purposes. For example, the good angels of the eastern subquarters cure disease and teach medicine, while the evil angels bring sickness and death. The good angels of the south west teach the trade of finding and use of metals, while their evil brethren teach counterfeiting and the wicked uses of money, such as gambling. The good angels of the western subquarters teach the knowledge of elemental spirits, while the evil angels teach the uses of these spirits for perverse or hurtful

ends. The good angels of the northern subquarters has transformations of form, while the evil angels teach them of illusions and trickery of the senses.

The table of the evil angels (opposite) shows the offices and the inverted divine names of the less crosses by which they are summoned and commanded as they appear on the Original Great Table of the Watchtowers.

As you can see, it is possible to extract another of sixty-four evil angels by combining the letters in column of the Black Cross with the pairs of letters in the same row that stand on the right side of the less crosses. In the eastern subquarter of the Watchtower of the East, for example, the cacodemons are Xcz, Alo, R and Pm, but with this method of extraction they might as easily be Xns, Alt, Ras and Pnd. Dee makes a suggestion that this possibility ever occurred to him nor do the Enochian angels refer to it. I merely mention it here as a point of interest.

## THE QUESTIONS THAT WENT UNKNOWN

The explanation given by Ave concerning the parts and uses of the Great Table is incomplete. Nowhere does he mention the associations on the Table with the Trumpeters of Kelley's Great Vision. Nor does he explain

the link between the Table and the five Princes in each Watchtower who hold up the train of the King. The relationship between the letters on the beam of the Black Cross (what Dee calls the "transversary") and the Watchtowers is not set forth. About the intuition spirit in that Kelley saw, as Dee says, "standing after sixteen Angels next the Gate," Ave says only "They Masters and servants."

| Subquarter | WATCHTOWERS |       |      |       | Function  |
|------------|-------------|-------|------|-------|-----------|
|            | East        | South | West | North |           |
| EASTERN    | X           | ns    | Hd   | Hd    | Deceivers |
|            | A           | lo    | rd   | rd    |           |
|            | R           | sz    | as   | as    |           |
|            | P           | nd    | nd   | nd    |           |
|            |             |       |      |       |           |
| MIDDLE     |             |       |      |       |           |
| NORTHERN   | X           | ns    | Hd   | Hd    | Deceivers |
|            | A           | lo    | rd   | rd    |           |
|            | R           | sz    | as   | as    |           |
|            | P           | nd    | nd   | nd    |           |
|            |             |       |      |       |           |
| SOUTHERN   | X           | ns    | Hd   | Hd    | Deceivers |
|            | A           | lo    | rd   | rd    |           |
|            | R           | sz    | as   | as    |           |
|            | P           | nd    | nd   | nd    |           |
|            |             |       |      |       |           |
| WESTERN    | X           | ns    | Hd   | Hd    | Deceivers |
|            | A           | lo    | rd   | rd    |           |
|            | R           | sz    | as   | as    |           |
|            | P           | nd    | nd   | nd    |           |
|            |             |       |      |       |           |
| ALL        |             |       |      |       |           |

The Evil Angels on the Original Great Table

Dee made several pointed inquiries about these and several other more general matters, but each time he was put off by the angel who Jesus had commanded of revealing these mysteries to him. Since they did not wish Dee to actually use Enochian magic in his lifetime, let us then

intimations to the contrary), they may have withheld this essential information to prevent him from defying their order that he await permission to use the magick.

## THE PRINCES

After considering the matter, it seems very likely to me that the four ranks of five Princes who hold up the trains of the King in Kelley's Vision are equivalent to the four rows of letters in the Tablet of Union. Each letter in the Tablet of Union stands for a Prince. The four rows in the Tablet are probably assigned to the Watchtowers in the same curious way that the Watchtowers are numbered on the Original Great Table:

- 1 Watchtower of the East: e x a r p
- 2 Watchtower of the South: h c o m a
- 3 Watchtower of the North: n a s t a
- 4 Watchtower of the West: b i t o m

By the familiar process of Enochian permutation, the single letter that stands for the name of each Prince may be expanded into a five-letter name that is derived from the row of letters to which it belongs:

This arrangement of the Princes on the Great Table (opposite) is based on my personal speculation. I have not encountered it elsewhere, nor have I seen any other conjecture as to what the figures of the Princes in Kelley's Vision may signify. It does seem very suggestive that there are five Princes in each Watchtower, and that each row of the Tablet of Union has five letters.

| 1 EAST |       | 2 SOUTH |        |
|--------|-------|---------|--------|
|        |       |         |        |
| Judges | F - N | Masters | H - M  |
| Saint  | Naupi | Monks   | U - M  |
| East   | Agnas | Alster  | B - A  |
|        | Kanta | Double  | M - D  |
|        | Ural  |         | Azurah |

| 3 NORTH |           | 4 WEST   |       |
|---------|-----------|----------|-------|
|         |           |          |       |
| Princes | N - S     | Officers | R - G |
| 10.10   | Aranea    | of the   | W - H |
| 10.16   | S - R - S | Wes      | Tutu  |
|         | Talos     | Angus    | White |

The Princes on the Great Table

## THE TRUMPETERS

Regarding the other mystery, the meaning of the single Trumpeter with his strange horn — six openings arranged in the shape of a pyramid or (seen from the front) a triangle, my guess is that this refers to the letters at the intersections of the five crosses in each Watchtower. Every lesser cross has a single letter at its intersection, but the Great Cross that runs through the middle of the Watchtower is double, and has two letters at its intersection.

These six letters, gathered together, would make a single name. One reasonable way to gather them is to take them in a clockwise circle around the Watchtower beginning with the intersection of the easternmost cross, and ending at the center with the two letters of the Great Cross. This is the same pattern by which the name of the King is derived. The following four names of six letters would result:

- 1. Watchtower of the East: Diorah
- 2. Watchtower of the South: Nypbal
- 3. Watchtower of the North: Ozoaia
- 4. Watchtower of the West: Leaast

Again, this is speculation unsupported by any statement of the angels. The letters at the intersections "crooked" are surely of significance to the schema. Enochian Magic but what this significance may remain unknown.

## "THE LETTERS OF THE TRANSYLVANIAN"

Ave explains the use of the letters in the column of Black Cross upon the Great Table in detail. They are to embody the divine energy that vitalizes the lesser angels and demons, when added to their names. The rays of the Black Cross symbolize the four rivers that flow out of the throne of God in Paradise (and in New Jerusalem, which is Paradise returned to the Earth). However, Ave says nothing at all about the letters in the arm of the Black Cross.

Dee was curious as to why the three geographical regions or genii of the tenth Aether (Lexigraph. Comam Tabitum) had been chosen to form the letters of the Black Cross. Ave refused to enlighten him.

Dee: I think a mystery did depend upon the choice  
the three names Letarph, Comanan and Tabitorn

*Are These in Net to our Purpose*

He persists, as the matter is obviously of the greatest importance. Later in the same conversation he asks

Rev. O. the Letters in the Translatory of the wicked  
the black Cross. I know the word as of motivat hanc etc

Ans: They didn't know when they writing this book.

This was only another way of putting Dee off the question. Dee was nothing if not persistent. Five days later he got another chance to ask Ave the same question.

See CH be letters in the Transversum. I would know  
your will.

AM They are at the other but for a few who protest

This is the only case we get in which the arms of the arm of the Black Cross, but it is a fact that appears, but the letters of the arms are to be added to the front of angel names extracted by reading the letters in the subquarters of the Great Table in columns. The names extracted from the pillars of the lesser crosses would probably be divine names by which the others are invoked reading down the pillars in the case of good angels and up the pillars in the case of evil angels. The divine names would have seven letters, the names of the good angels six letters (five plus the incensifer in the arm of the lesser cross), and the names of the evil angels five letters. The good angels of the columns may be commanded by reading the names on the arms of the associated lesser crosses from left to right, while the evil angels of the columns are commanded by reading the names on the arms of the lesser crosses from right to left.

## THE GOOD ANGELS OF THE COLUMNS

For what this speculation may be worth I have arranged the conjectured names of the good angels of the columns, along with their invoking God names, in the table on page 216. Their functions are unknown. As is true of all the other tables of this chapter, it is based on the Original Great Table, and would be better

| Subquarter | Watchtowers |          |           |         | Function |
|------------|-------------|----------|-----------|---------|----------|
|            | East        | South    | West      | North   |          |
| Eastern    | Harmat      | Mahan    | Sophim    | Iaphim  | Unknown  |
|            | Shem        | Yahweh   | Azazel    | Iaphim  |          |
|            | Malchim     | Samson   | Adonai    | Yahweh  |          |
|            | Malchim     | Mo       | Shem      | Yahweh  |          |
| South      | Yaphet      | Rephaim  | Yaphet    | Rephaim |          |
| South-West | Yaphet      | Rephaim  | Yaphet    | Rephaim | Unknown  |
|            | Yaphet      | Rephaim  | Yaphet    | Rephaim |          |
|            | Rephaim     | Rephaim  | Rephaim   | Rephaim |          |
|            | Rephaim     | Rephaim  | Rephaim   | Rephaim |          |
| West       | Nimrod      | Parameer | Tur. apr. | Rephaim |          |
| Western    | Kaneph      | Rephaim  | Rephaim   | Rephaim | Unknown  |
|            | Gupta       | Rephaim  | Rephaim   | Rephaim |          |
|            | Rephaim     | Rephaim  | Rephaim   | Rephaim |          |
|            | Rephaim     | Rephaim  | Rephaim   | Rephaim |          |
| North-West | Rephaim     | Rephaim  | Rephaim   | Rephaim |          |
| North      | Rephaim     | Rephaim  | Rephaim   | Rephaim | Unknown  |
|            | Rephaim     | Rephaim  | Rephaim   | Rephaim |          |
|            | Rephaim     | Rephaim  | Rephaim   | Rephaim |          |
|            | Rephaim     | Rephaim  | Rephaim   | Rephaim |          |

In A given table, we have the original Watchtower Table:

the Reformed Table of Raphael and my own Restored Table due to the different placements of the Watchtowers on the quarters, and minor variations in the lettering:

## The Evil Angels of the Columns

In the final table I have extracted the names of the seven evil angels of the columns from the Original Watchtower along with their names in Hebrew by which they may be invoked. Their functions are unknown. Perhaps the good and evil angels of the quarters also work together in helping to bring about the apocalyptic transformation of the world.

| Subquarter  | Watchtowers |         |         |         | Function |
|-------------|-------------|---------|---------|---------|----------|
|             | East        | South   | West    | North   |          |
| East-East   | X           | Z       | M       | T       | Unknown  |
|             | Y           | A       | B       | C       |          |
|             | Z           | C       | D       | E       |          |
|             | T           | D       | E       | F       |          |
| South-East  | G           | H       | I       | J       |          |
| South-South | Rephaim     | Rephaim | Rephaim | Rephaim | Unknown  |
|             | Rephaim     | Rephaim | Rephaim | Rephaim |          |
|             | Rephaim     | Rephaim | Rephaim | Rephaim |          |
|             | Rephaim     | Rephaim | Rephaim | Rephaim |          |
| South-West  | Rephaim     | Rephaim | Rephaim | Rephaim |          |
| South-West  | Rephaim     | Rephaim | Rephaim | Rephaim | Unknown  |
|             | Rephaim     | Rephaim | Rephaim | Rephaim |          |
|             | Rephaim     | Rephaim | Rephaim | Rephaim |          |
|             | Rephaim     | Rephaim | Rephaim | Rephaim |          |
| West        | Rephaim     | Rephaim | Rephaim | Rephaim |          |
| West-West   | Rephaim     | Rephaim | Rephaim | Rephaim | Unknown  |
|             | Rephaim     | Rephaim | Rephaim | Rephaim |          |
|             | Rephaim     | Rephaim | Rephaim | Rephaim |          |
|             | Rephaim     | Rephaim | Rephaim | Rephaim |          |
| North-West  | Rephaim     | Rephaim | Rephaim | Rephaim |          |
| North       | Rephaim     | Rephaim | Rephaim | Rephaim | Unknown  |
|             | Rephaim     | Rephaim | Rephaim | Rephaim |          |
|             | Rephaim     | Rephaim | Rephaim | Rephaim |          |
|             | Rephaim     | Rephaim | Rephaim | Rephaim |          |

In A given table, we have the original Watchtower Table:

which is so often referred to by the Enochian angels  
in their conversations with Dee and Kelley. This is when  
the master Ave refused to explain the function of the  
columns and the beam of the Black Cross to Dee.

## CHAPTER FOURTEEN

# The Enochian Keys

### THE TRANSMISSION OF THE KEYS

The last word of the First Key of Cad. was transmitted to Dee through Kelley by the angel Nalvage on the morning of April 13, 1584. The Keys were revealed backward to prevent Dee from inadvertently using them as invocations when repeating them.

Dee says: *Uno . . . dico tunc heinageth he perles  
knowledges and servies for me of the mystical Creatures  
How canst thou tell me of you, which know them not?*

Dee: Mean you as Bobson, Bohotel, &c.

Nalvage: The Characters, or Letters of the Tables

Dee: You mean the mystical Letters, wherein the holy book is promised to be written; and if the book be so written and said open before us, and then you will from Letter to Letter point, and we to record your instructions: Then I trust we shall sufficiently understand, and learn your instructions.

Also in receiving of the calls, (but it is to be noted, that they are to be uttered of me, backward and of you, in practice, forward)

Dee: I understand it, for the efficacy of them else all things called would appear, and so hinder our proceeding.

The Keys correspond in number to the forty-nine large letter number squares of Dee's Book of Enoch, save that the first table in the book has no Key. Nalvage explains to Dee:

Ande the Son of man hath no portion in this first while. It is the Image of the Son of God, is the holome a his father, before all the worlds. In comprehendeth his incarnation, passion, and return to judgment which he himself in flesh, knoweth not, all the rest are of us, or stand by. The exact Centres encrypted.

The first unexpressed Call would seem to correspond with the small cross at the end of the inner square of the names of the seven angels who burn a flame before the throne of heavenly Christ (Revelation 4:5). If this is so, then the other forty-eight Calls probably correspond with the individual letters in this square moving through the square from back to front. This is only conjecture on my part, however.

The Keys were delivered backward letter by letter (at least in the initial stage), and out of their proper sequence. This was a tortuous process that must have sorely tried the patience and endurance of both Dee and Kelley.

85

A Two thousand and fourteen, in the sixth Table, is 10003. In the thirteenth Table is 1

A in the 2d Table 1406 downward

In the last Table one less than Number A word, Janta you shall understand what that word is before the Sun go down. Janta is the last word of the 2d

86

II 49 ascending T 49 descending A 919 directly. O simply

II 2020 directly, call it Hecate

87

225 From the low angle on the right side Continuing in the same and next square D 225 [The same number repeated]

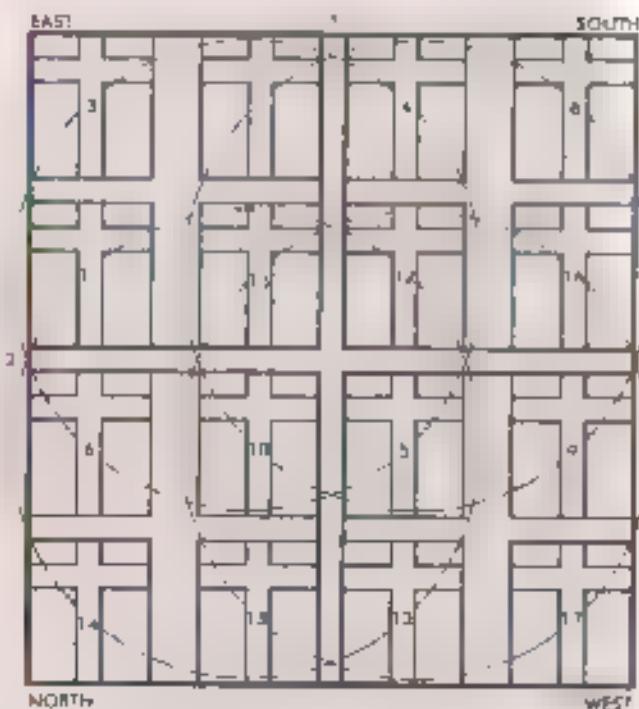
A in the thirteenth Table, 740 ascending in his square

M The 30th Table, 4025 from the low angle in the left-side in the square ascending  
Call it Mod.

In this painful and confusing manner Nalvage revealed the last three Enochian words of the First Key of the forty-eight that are expressed. Apparently though it is far from certain, the angel placed the letters with a rod on a round crystal table on which he was standing. Kelley saw this in the showstone and reported the position of the pointer to Dee, who then looked up the corresponding letters on his own written tables. As Kelley worked, the crystal table of Nalvage became clearer "His Table now appeareth very evidently to me, as that I could paint it all."

## THE KEYS AND THE GREAT TABLE

It is my conviction, based on the overall structure of the Great Table, that the Keys from the Third to the Eighteenth unfold themselves upon the Table in four overlapping clockwise circles (see the diagram on the next page). Each circle begins in a subquarter of the Eastern Watchtower. Each passes through the middle of the lesser cross of the corresponding subquarters on the other three Watchtowers. The circles are numbered according to the numbering of the quadrants and subquadrants—that is to say, the first begins in the eastern, or first, subquarter of the watchtower of the East, the second begins in the southern, or second, subquarter, the third begins in the northern, or third, subquarter, and the fourth circle begins in the western, or fourth, subquarter.

*Four Cycles of the Keys on the Great Table*

The first two Keys probably relate to the pillar and beam of the central Black Cross on the Great Table. The unexpressed primordial Key that corresponds with the first of the forty-nine Tablets of Enoch may relate to the center of the Black Cross. It should be designated by zero, similar to the use of zero for the first card of the Tarot, *The Fool*.

This relationship of the Keys to the Great Table never clearly stated by the angels, but may be deduced from internal evidence in the Keys. On the Watchtower, the three rays of each Great Cross are explicitly

given to the Father, Son, and Holy Ghost of the Christian trinity I suspect that the pillar, beam, and center of the Black Cross are also linked with the trinity. The Father is probably assigned the pillar of the Black Cross, and the First Key. The Son is probably assigned the beam of the Black Cross, and the Second Key. The Holy Spirit, who is the unseen Mother of many of the Enochian angels, is probably assigned the intersection of the Black Cross, which is a dimensionless point, and the unexpressed primordial Key that has nothing directly to do with the human race or the Earth.

In the biblical metaphor of New Jerusalem, which is so intimately linked with Enochian magic, the Father and Son are combined in the figure of heavenly Christ, who has the white hair of an old man (just as the hair of Moses turned white while he communed with God and received the ten Commandments). In *Revelation*, the heavenly Christ is described both as a king who sits in authority and passes judgments, and as a mounted conquering prince who wields a two-edged sword of retribution. The Holy Ghost is represented by the throne on which heavenly Christ sits at the exact center of New Jerusalem. From the throne flow the four rivers of Paradise, corresponding to the four arms of the Black Cross.

It is usual in Enochian magic to progress backwards from the end to the beginning. This was the course followed by Aleister Crowley when he worked the invocations of the thirty Aethers. He began with the thirtieth and ended with the first. It is possible that in the final aspect of his working one of the unnumbered keys is to be vibrated every day beginning with the twentieth and working backward—the first in this way being the final progression, but this is a mere conjecture around the Great Table beginning on the north and ending

the east (the process by which the tablet of clay was revealed to Dee and Kelley in the initial transmission of the Watchtowers), then will I follow the two arms of the Great Cross to the center of the four Watchtowers where lies the fountain of Holy Spirit. It is through this fountain of Spirit that the thirty Aethers are to be accessed. The intersection of the Great Cross is the doorway into the Great Table of the Watchtowers.

### THE AUTHOR OF THE ENOCHIAN KEYS

The Enochian Keys are clearly ritual invocations—evocations, depending on whether the spirits to whom they are applied are called in, or called out. Yet in discussing the Book of Spirits, the angel Ave tells Dee that he must write the invocations for the Book himself since invocation is a function of the free will and fervent heat of the human soul, and angels have no part in it. When Dee presses Ave for more details, the angel says “I know not for I dwell not in the soul of man.”

If the angels cannot write invocations, and if the Keys are invocations, then who wrote the Keys? And why? It seems redundant that Dee should have to write a complete set of invocations to contact and bind the angels of the Watchtowers when he has already been given a complete set of invocations by the angels themselves.

The function of the Keys must be different from the function of Dee’s own set of invocations, which was intended to initially call the angels of the Great Table during an eight-day working. It may be that Dee’s invocations were also to be used in regularly summoning the angels. Ave talks about a book that is only to be used on one day, but this cannot refer to the Book of Spirits that contained Dee’s invocations, which was to

be used for at least eighteen days. As I have indicated, the book of one day probably is the Book of Silvered Leaves, which was (I believe) to be employed to record the seals and signatures of the invoked angels. No limit is placed on the use of Dee’s own invocations.

It is usual for modern Enochian magicians to vibrate the Keys to summon the angels of the Watchtowers for everyday ritual work. This was the Golden Dawn practice. The founders of the Golden Dawn did not understand the need for the magician to compose an original set of invocations to establish initial contact with the angels. In the Golden Dawn, only the Keys were used to invoke or evoke the angels.

Perhaps the Keys have a higher and more specific purpose than everyday invocation. If they were not composed by the angels, but rather someone above the angels, they must have been written by the Father of Heaven, or by heavenly Christ the Son, or by the Mother of the angels who refers to herself only by the title I AM. They may be the text of the unrecorded apocalypse working, which I have postulated as the dark and secret heart of the Enochian communications.

Enochian magicians who employ the Keys casually or personal reasons may be unwittingly debasing them and abusing their power. Of course, if this is so, only the smallest fraction of the power of the keys would be released during this awkward and inappropriate application. It would be akin to using a hundred-ton hydraulic press to hammer in a nail.

### TEXT OF THE KEYS

The Enochian versions of the Keys were revealed before the English translations, although in some cases the

English was revealed along with the Enochian Casabon the initial recording of the Keys is, to say least, confused. Toward the end of the process, the menus of one Key are mixed with fragments of another. Fortunately, the English translations later provided by Nalvage are much clearer.

Dee recorded the text of the Keys and its translation in a much more readable form in his manuscript *Staves Angelicae*<sup>4</sup> and it is this manuscript version that I have followed in the corrected text of the Keys that appears here. I have added to Dee's own practice of writing the Enochian in reverse from left to right, with the English translation directly below each word.

Some of the Enochian words are written in capital letters by Dee. These are the power words, the actually triggers that bring about the visual apparition of the angels. It will be noticed that two forms of the Enochian word "move" are used, ZACAR and ZACARE. ZACAR appears much more frequently. In my opinion the lower case "e" appended to the end of the word is intended merely as an aid to pronunciation. The hyphenated Enochian words are compound words that are written as single words in Dee's manuscript. I have inserted the hyphens to make it easier to understand their composition. For the sake of clarity, I have removed the hyphens that Dee put into single words (apparently as an aid to pronunciation). The Enochian words in square brackets have been inserted by me to fill in obvious gaps in the Enochian text. Purists may prefer to ignore them.

It has been observed<sup>5</sup> that the Enochian language is extraordinarily compact that one word in Enochian often signifies an entire phrase in English. This has been used to support sceptics' claims that Enochian

is not a real language. If we look at a French word in a French-English dictionary and compare its size with the size of the English definition that accompanies it, this is surely evidence that French is not a language. Also it should be noted that Dee was often writing the definitions or descriptions of difficult Enochian words, not merely their translations. Probably no adequate translation exists in English for many of these words.

### First Key

I reign over you, saith the God of Justice  
 Zanf wos-g. goho ldd Bat  
 I power exalted above the firmaments of wrath  
 laish calz vongka  
 in whose hands the Sun is as a sword, and the Moon  
 zim. zot Ror I ta nazpad, od Graa  
 is a through-thru-ing fire which burns with  
 mapg. as holq  
 our garments in the midst of my vestures, and  
 qaz mitho little xl  
 I assed you together as the palms of my hands, whose  
 cundimah id Deleth subo  
 was I garnished with the fire of gathering, which  
 g. g. m. p. p. k. e. l. a. s.  
 beautified your garments with admiration, to whom  
 urbs oboleh g-nam, casam  
 made a Law to govern the Holy Ones, which  
 alwemid lazen t. s. os  
 covered you a rod with the ark of knowledge  
 wensug rnb em. Jardnah  
 moreover, you lifted up your voices and swore obedience  
 shukt fazon zim adha

and I am that liveth and triumpheth, who  
 gono ladptl ds hom toh, with  
 beginning is not, nor end cannot be; which shone  
 rood, qam, w spants, ds b.  
 an a flame in the midst of your palace. And reign  
 n. for I am the true King of the world  
 amongst you as the balance of righteousness and truth  
 not to prop platos od zim  
 M we, therefore, and show yourselves! Open  
 ZACARE, od ZAMRAN! Oho  
 the mysteries of your creation. Be friendly unto me  
 circle qaa e. g.  
 for I am the servant of the same your might  
 tap zimlo naco MAD  
 the true worshipper of the Highest  
 hundt Jada

### Second Key

Can the wings of the winds understand your voice?  
 Argt Upash Zong om sows  
 of wonder, O you, the Second of the First! Whom  
 S. v. L. young  
 the Burning Flames have framed  
 Jupig Izatz  
 within the depths of my awe, whom I have prepared as  
 piaph, cunmut abramy  
 cope for a dwelling, or as the flowers in their beauty  
 taiko paractedda qta larsi turis  
 for the chamber of righteousness. Stronger are  
 pogo batoh Cim chis

far feet than the barren stone, and mightier are  
 tent om od mica p. chs  
 our voices than the manifold winds, for you are bountie  
 trei elogate ap. hadon  
 building such as is not, but in the mind  
 mos cora ta ge og newton  
 - the All-powerful. Arise, saith the First Move,  
 fachon Tora gohe / A. AK  
 heretofore, unto his servants! Show yourselves in power  
 m, enqond ZAMRAN mico ar  
 and make me a strong see-thing, for I am  
 id u. am n. t. p. ap. zif  
 I am that liveth forever  
 Ioud.

### Third Key

Behold saith your God am a circle  
 vicra, gohe Padd. ur comsedh  
 on whose hands stand 12 kingdoms; six are the seas  
 azetra bush is foundit, and this other  
 of living breath, the rest are as sharp sickles, or  
 gigipah, undi chis to pum, Q  
 the horns of death, wherein the creatures of the Earth  
 mospelch telech, quin tolong  
 are and are not except by mine own hand, which also  
 he. ch. K. M. oren ds  
 sleep and shall rise. In the first I made you steward  
 brida od torzul. di col boway  
 and placed you in seats 12 of government, giving  
 od dala thift os nevath, dluo

unto every one of you power successively over 456  
 JONAS K. Liasq capm ad. vndr. ad.  
 the true ages of time, to the intent that,  
 hornit evolu, fesen,  
 from the highest vessels and the corners of  
 izup od manog de  
 your governments, you might work my power powerfully over  
 k'el out. You are now with me  
 he fires of life and increase on the Earth continually  
 m., g. usig pue  
 Thus you are become the skirts of Justice and Truth  
 Nodn unnah Balz od Vixx  
 In the name of the same, your God, lift up, I say,  
 Dok ap. M. A. gihotor gurus.  
 yourselves. Behold, his mercies flourish, and name  
 minun Micma, iefusoz caracom, od dnozi  
 is become mighty amongst us, in whom we say, move  
 rukt munka auom, usuring gaino, ZAL AR  
 descend and apply yourselves unto us, as unto partakers  
 winged od inuau, pogo plax  
 of the secret wisdom of your creation  
 ananael quan.

#### Fourth Key

I have set my feet in the south, and  
 Chui jash barbage, od  
 have looked about me, saying, are not  
 d'rpna g. u. Ribusge  
 the Thunders of Increase numbered 33, which reign  
 Avulidae conq. al d' sonf

in the second angle? Under whom I have placed 9639  
 read Casarriu xif mapin  
 whom none hath yet numbered, but one; in whom  
 subd. ag. compo, cpl davuric  
 the second bearing of things are and wax strong  
 chos. chis od usry  
 which also successively are the number of time and  
 d'st capuhoff chis clymaon od  
 their powers are as the first 456. Arise, you Sons  
 lonskin chus id lo da. Rigo, Nor  
 of Pleasure, and visit the Earth in  
 Quasati, od f. carga bagie  
 and the Lord your god which is, and with  
 Zir-ena-rid d. od ap. o  
 in the name of the Creator, move, and show yourselves  
 Domo. Jael ZAAR od ZAMRAN  
 as pleasant deliverers, that you may praise him amongst  
 ohr zomig. res. +. maf  
 the sons of men  
 nor-moiap

#### Fifth Key

The Mighty Sounds have entered into the third  
 Sopah zimil D  
 angle and are become as olive. In the Olive Mount,  
 d'g. od rials to qanis Adroch  
 looking with gladness upon the Earth, and dwelling  
 d'plas! car. n. using. x. facis  
 in the brightness of the heavens as continual comforters  
 luciferas! peripat to blor

Unto whom I fastened pillars of gladness 19, and  
 cu-sam-ni-pel naz-arth af od  
 gave them vessels to water the Earth  
 d-geat d-geat st-ut  
 with her creatures, and they are the brothers  
 ch-er-geat af ch-er-geat  
 of the first air of the second, and the beginning  
 L ta v-tu od f-od  
 of their own seats, which are garnished  
 f-hud, ds peral  
 with continually burning lamps 69636, whose number  
 puh! hubar peral sola coemta  
 are as the first, the ends, and the contents of time  
 chus ta ta vts. od q-eocast  
 Therefore come you and obey your creation; visit u  
 Ca nus od darbs quas. F  
 in peace and comfort conclude us as receivers  
 etharzi od thara, imal erids  
 of your mysteries. For why? Our Lord and Master  
 ucles. Bagie Geiad  
 is al one  
 tu

### Sixth Key

The spirits of the fourth angle are nine, mighty  
 Gath 5 dtu em, micalzo  
 in the h-er-geat of waters within the Earth, who play  
 piftn, tabarn El hars  
 as a torment to the wicked and a garland  
 mfr babarun od obloc

the righteous, giving unto them fiery darts to van  
 samveig, dlu-gar marpg ar  
 the Earth, and 7699 continual workmen, whose courses  
 Caoset od acum canal; sobol ro  
 and with comfort the Earth, and are in government  
 f-blurd Canop, od chis ameth  
 and continuance at the second and the third  
 v! thiam ta vtv od D  
 Wherefore, harken unto my voice: I have talked of you  
 dur-ut, solpeh bren brita  
 and I move you to power and presence, whose works  
 u! ZAI AM a-macu  
 shall be a song of honor and the praise of your God  
 rach lundie od erid MAI  
 in your creation.

### Seventh Key

The east is a house of virgins singing praises  
 Raqs t-salman parulz necciu  
 amongst the Flames of the first glory, wherein the Lord  
 u! hyspergh qmz e-ron  
 hath opened his mouth, and they are become 28  
 fulmon, od t-neqs tu  
 sing dwellings in whom the strength of men rejoice,  
 paradial casermg uscar charon  
 and they are appareled with ornaments of brightness  
 u! z-ebra  
 such as work wonders on all creatures; whose kingdoms  
 u! tu qmz tu tel-hotti, suba kohler

and continuance are as the third and fourth  
 and continuance are as the third and fourth  
 strong towers and places of comfort, the seats of me-  
 tered and pu-blis, and riu  
 ne en maner. O you Servants of Mercy, move  
 od miam, C Noqod Ril, ZAI AK  
 appear sing praises unto the Creator, and be might  
 ZAMRAN nerau Qudah od om  
 amongst us; for to this remembrance is given pow-  
 er cum brite pupur i-dlucum lans  
 and our strength waxeth strong in our Comforter,  
 od amprif ageit Rigel

### Eighth Key

The midday the first, is as the third heaven  
 Hazeus, lo, I ra /D, pripson  
 made of pillars of hyacinth 26, in whom the Elders  
 oln raz-d-wribt us, bearing Uran  
 are become strong; which I have prepared  
 chus ageg, ds abrumg  
 for my own rig leanness, with the Lord; whose  
 uultha, goho had, zabe  
 long continuance shall be as bucklers to the stoop  
 chus, od abru, abru  
 Dragon, and like unto the harvest of a widow. How  
 Vouin, od pranger Nor Ing  
 are there which remain in the glory of the Earth  
 chus da ds prator busl  
 which are, and of all not see death until  
 ds chus, od ip-uran teleath, cecary

this house fall) and the Dragon sink! Come away, for  
 ol-salmun larklo od Vouin curba! Nusa, bagie  
 the Thunders have spoken, come away, for the crowns  
 Avavago galut, nuso bagie manau  
 of the Temple and the coast  
 Sidon od mabu  
 of Him that Is, and Was, and Shall Be Crowned  
 Iademamomut  
 are divided. Come, appear to the terror of the Earth  
 palp, Nus, ZAMRAN eafu Ganspo  
 and to our comfort, and of such as are prepared  
 od blors, od cors ta abrimig

### Ninth Key

A mighty guard of fire with two-edged swords  
 Mirzuli brusg prgel napa  
 flaming (which have vials & of wrath for two times  
 wiper (ds brn esafase P sonpho plan  
 and a half; whose Wings are of wormwood, and  
 od obza sobur Upash chus latan, od  
 at the marrow of salt), have settled their feet  
 irman betyl, alar busda  
 in the west, and are measured with their murriners  
 suboin, od chis hold o-rangudi  
 490 These gather up the moss of the Earth as  
 dat Unal alion mom Largo ta  
 the rich man doth his treasure. Curved are they  
 las ollor gray tunial Anna chus  
 whose iniquities they are! In their eyes are  
 sober madrid z-chus onawind chus

more bones greater than the Earth, and  
aviny drift Coosge. od  
from their mouths run seas of blood. Their heads  
butmanz parr zumuf enu. Ditt.  
are covered with diamond, and upon their hands  
Nuumz a-chilao. od mire nzel the  
marble sleeve. Happy is he on whom they frown not  
mire. Coosge chilao magnum acem  
For why! The God of Righteousness rejoiceth in them  
Hingle radhahit chilao ditt.  
Come away, and not your viast! For the time  
Niso. od ip ofafafel Bagle a-cocash  
is such as requireth comfort  
coos-te unig bhor

#### Tenth Key

The Thunders of Judgement and Wrath are numbered  
Conix chis conix  
and are harboured in the north in the likeness  
of burns acem illuzor  
of an oak, whose branches are ports 22 of lamentation  
pach soba bionon chis virg op euphar  
and weeping, laid up for the Earth, which burn night  
od rechir manal bagle Coosge ds isipon dosy  
and day, and vomit out the heads of scorpions and  
od basgum od oxes dasz narris od  
live sulphur mingled with poison. These be the Thunder  
salbrux cyxir faboon. Unal-chis Coss  
that 5678 times in the 24th part of a moment ma-  
da thax coosub od oario vor

with a hundred mighty earthquakes and a thousand times  
ers volum grax od mire cocash  
as many surges, which rest not, neither know any  
phat molot ds pagip. farag om druh  
jewl une. Here one rock bringeth forth 1000  
marub coosub. Enna L patatz yoldi math  
even as the heart of man doth his thoughts. Woe, woe  
not ig monons olora gray angeland Ohio, ohio.  
wae, woe, woe, wae, woe be to the Earth, for  
this ohn, this ohn noise. (magick wae)  
her unquity is, was, and shall be, great Come away  
madrid L zimp, chiso, drida. Niso  
but not your noises!  
rip ip medali

#### Eleventh Key

The mighty Seat groaned, and there were 5  
Ouryal holq, od zimur O  
Thunders which Bew into the east, and the Eagle  
unca ds zidur ransy od Vobzir  
spoke and cried with a loud voice Come away! And  
unica od hala Niso! od  
be, gathered themselves together and became the howe  
unca od hais si. (magick)  
death, of whom it is measured, and it is as  
veloch, easerman holq, od i-i In  
they are whose number is 31. Come away to  
z-chis soba ransy I gil. Niso, bagle  
have prepared for you! Move, therefore, and  
abning noncp! ZACARE, ca, od

show yourselves, Open the mysteries of your creat  
 ZAMKAN odo cicl qqa  
 Be friendly unto me, for I am the servant  
 Zorge lap zindo noco  
 of the same your God, the true worshipper of the Highest  
 MAD, health lauda

### Twelfth Key

O you that reign in the south, and are 28  
 Nomel d-sorif babage od this ob.  
 the Lanterns of Sorrow bind up your grilles, and  
 Hubata Tilhip allar atraah, od  
 visit us, bring down your train 3663, that the Lord  
 of Dix safet minn ar  
 may be magnified, whose name amongst you is War  
 soof soba doooin aoi I WUN.  
 Move, I say, and show yourselves, open the myste  
 ZACAR gothis, od ZAMKAN odo cicl  
 of your creation, be friendly unto me, for I am  
 qqa, zunge, lap zindo  
 the servant of the same your God, the true worshipe  
 r MAD, health  
 of the Highest  
 lauda

### Thirteenth Key

O you Swords of the south, which have 42 eyen  
 Napreal bahagen, do brin ar oodo  
 to stir up wrath of sin, making men drunken w/  
 tring vongh dootum, eulys illeg orshat d.

Be empty behold the promise of God and his power  
 his affe mema tsoo MAD od lomish tox,  
 which is called amongst you a bitter sting. Move, and  
 is land ad CROSB. ZACAR, od  
 how v. deserves open the mysteries of your creat an  
 ZAMKAN odo tsoo qqa  
 be friendly unto me, for I am the servant  
 Zorge lap zindo noco  
 of the same your God, the true worshipper of the Highest  
 MAD, health lauda

### Fourteenth Key

O you Sons of Fury, the Daughters of the Just,  
 Nororu Bagie, Pashs Orod  
 which sit upon 24 seas vexing all creatures  
 is trout mix of thol deus tol-ham  
 of the Earth wch age; which have under you 1636.  
 Caosgo hamin, ds brin oroch quarr  
 behold the voice of God, promise of him  
 war bial Orod, asto Tax  
 which is called amongst you Fury (or Extreme Justice)  
 gromm ame tsoo Bokon

Move and show yourselves, open the mysteries  
 ZACAR od ZAMKAN, odo cicl  
 of your creation, be friendly unto me, for I am  
 qqa, zunge, lap zindo  
 the servant of the same your God, the true worshipper  
 MAD, health  
 of the Highest  
 lauda

**Fifteenth Key**

O thou Governor of the first Flame

*zorje. lop zirba noco*

under whose Wings are 6739, which weave the Earth  
*marumath Upahs chis drap. od odo*

which knowest of the great name

*zorje. lop zirba noco*

Righteousness and the seal of honor move  
*Edemib od emegi fadob ZALAR od*  
show yourselves, open the mysteries of your creation  
*ZAMRAN odo circle quo*

be friendly unto me, for I am the servant.

*zorje. lop zirba noco*

of the same your God, the true worshipper of the Highest  
*MAD. hoath laid*

**Sixteenth Key**

O thou second Flame, the House of Justice, which

*Rs Vup arqat. Sabnan Ratt. ds*

hast thy beginning in glory, and shah comfort

*zorje. lop zirba noco*

the just, which walkest on the Earth with Feet

*zorje. lop zirba noco*

Unto rulers and and separate creatures; great are

*drpm od buob home drap*

you in the God-of-Stretch-Forth-and-Conquer. Move  
*zorje. Muzludrap. ZALAR*

show yourselves, open the mysteries of your creation  
*ZAMRAN, odo circle quo*

be friendly unto me, for I am the servant

*zorje. lop zirba noco*

of the same your God, the true worshipper of the Highest

*MAD. hoath laid*

**Seventeenth Key**

O thou third Flame, whose Wings are Thorns

*Rs D-talpt. who Upah chis namba*

to stir up vexation, and have 7336 Lamps living going  
*zulay dodsut od brinj fuxs Hubbard*

before thee; whose God is Wrath-as-Anger stir up  
*else, seba lad I Vonpo-urph aldon*

thy foins and barked Move and show yourselves, open  
*daxil od fortar! ZACAR od ZAMRAN; odo*  
the mysteries of your creation, be friendly unto me, for

*circle quo. zorje. zorje. MAD.*

be true worshipper of the Highest

*hoath laid*

**Eighteenth Key**

thou mighty light and Burning Flame of comfort

*Rs micaolz alprit od talprig blors*

which openest the glory of God to the center

*odo busdr Oulz ouzrs*

the Earth in whom the secrets of Truth 6332 have

*lunsgn, cesarng laid [Vivien] man brnts*

our abiding, which is called in thy kingdom Joy, and  
*casalam, ds E-wud o-q-loadohi Muz, od*

not to be measured, be thou a window of comfort unto me  
*macaffs borp comb-hilott pamb*

Moved and show yourselves; open the mysteries  
 ZACAR od ZAMRAN; odo circle  
 of your creation, be friendly unto me, for I am  
*qaa zorge tap zido*

the servant of the same your God, the true worshipper  
*magi Ma, horth*

of the Highest  
*ta. ta.*

### Key of the Thirty Aethers

O you Heavens which dwell in (the first Air) are  
*Madriax ds-praf (LL.)* thus  
 mighty in the parts of the Earth, and execute  
*mawaz mawat swago od fia*

The judgement of the Highest. To you it is said, behold  
*bazaras latu Niven gideon mab*  
 the face of your God, the beginning of comfort, whose  
*adotan MAD. taod blorb; soba*  
 eyes are the brightness of the heavens, which  
*Onadas chia lucifiar perpsol; ds*  
 provided you for the government of the Earth, and her  
*abruysa nunc retinib Canogo, od*  
 in speakable variety, furnishing you with a power  
*adphahit dampioz, fooot nunc g-nicnt*  
 of understanding to dispense all things according  
*spa crasd n'glo macth*

To the providence of Him-That-Sitteth-On-The-Holy-Throne  
*yury (DINGO)*

and rose up in the beginning, saying, the Earth  
*od tor aty tadeh! gnu. edagd.*

let her be governed by her parts, and let there be  
*relementa satiscaj stratus*  
 division & let, that the glory of her may be always  
*spod item basid t. mab pind*  
 broken and vexed in itself, her course  
*entus od dodmni zylba, elzaphib.*

let it rub with the heavens, and as a handmaid  
*perm-gi peripsax, od ta quirist*

let her serve them, one season, let it confound another.  
*beapis, f nimb, oucha symp.*

and let there be no creature upon or within her  
*od christeos ag-tortum mab Q nobl*  
 the same, all her members, let them differ  
*let ton paombd. ditemo*

in their qualities, and let there be no one creature  
*O aspian, od christeos ag L tortum*  
 equal with another,  
*parach a-symp.*

the reasonable creatures of Earth (or men), let them vex  
*ardaz fndm*

and weed out one another, and the dwelling places,  
*et fialz f-mnud; od farg*

let them forget their names; the work of man and  
*huys ondus ond abt od*  
 his pomp, let them be defaced; her buildings,  
*spa tax, tonug, orca tbi.*

let them become caves for the beasts of the field  
*maostn talges leithmung.*

confound her understanding with darkness. For who  
knoweth the way? od. *l. d. s. Bago*

It repented me I made man. One while let her be known  
*Moschus. l. d. s. pl. m. t. ob. v.*

and another while a stranger because she is the  
od. *ca-cocast gosaa boglen p-ti manta*  
of an harlot, and the dwelling place  
a babelond, od. *Idorgi*

of Him-That-is-Killed. O you Heavens, ansel  
*et. d. d. s. m. s. t. ob. v. t. m.*

The lower Heavens underneath you, let them serve you  
*l. d. s. m. s. t. ob. v. t. m.*

Govern those that govern; cast down such as fall  
*Tabaon piaz ar-faber, ad-pot cors-ta dobix*  
bring forth with those that increase, and destroy  
*volcan piaz ar-mawr od quash*

the rotten. No place let it remain in one number, add  
*qiang. Riper paund saga-cor, u-*

and diminish until the stars be numbered. Anse  
od. *palant rucg gavene corrupt TURZU*  
move, and appear before the Covenant of His mouth  
*ZALAR od ZAMRAN aspe Sibol button*

which He hath sworn unto us in His justice; open  
its  
*u. t. m. s. t. ob. v. t. m.*

the mysteries of your creation, and make us partake  
*o. t. m. s. t. ob. v. t. m.*

of undeffiled knowledge  
*tudnamad*

## CHAPTER FIFTEEN

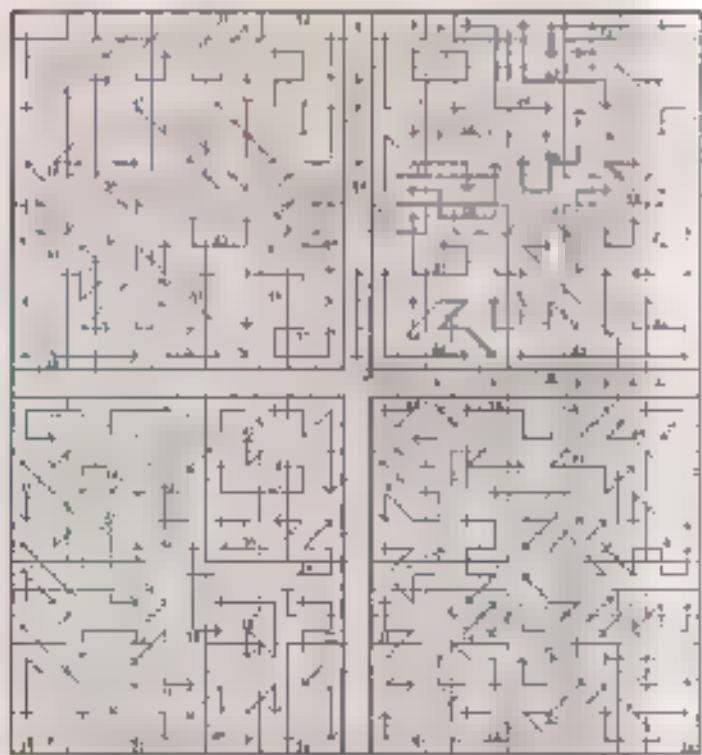
# The Spirits of the Thirty Aethers

### THE PRINCES OF THE AIRS

The names of the ninety-one Princes, who are the tutelary daemons or genii of the regions of the world, were delivered to Dee through Kelley by the angels Gabriel and Nalvage on May 21 and 22, 1584, at Cracow. Gabriel presided over the process, and Nalvage did the actual work. It was this hierarchy of geographical spirits that held the greatest promise of practical utility for Dee, who hoped to use them to achieve political advantages for his sovereign, Elizabeth I. This desire was not to be realized, however, because Dee was never granted permission to invoke them.

Although the names and sigils of these spirits are nearly set forth, along with the angels by which they are ruled and their esoteric associations, they constitute one of the most neglected aspects of Enochian magic. They were ignored by the Golden Dawn and by Aleister Crowley. This neglect continues through to the present day, perhaps because few Enochian magicians know what to do with them.

The thirty Aethers, or Airs, are described by the angels as concentric spheres surrounding the Earth which is divided into three parts, except the area closest



Sixty of the Ninety One Princes on the Original Table

to the Earth which is divided into four. These parts are the four Elements, Water, Air, Fire, and Earth, and their several Movements. These Princes are also spirits of elemental Air, but each rules a particular region of the Earth.

The inhabitants of Aethers are between the Sun and the Moon, and are based on the luminous; however, it is in the upper regions of the firmament that they are most numerous. Their voices or frequencies of vibration are more useful models for these Airs than



The Thirty Aethers

They be mingled, yet one above the other, just as the colors of the rainbow are mingled in normal vision but may be separated and distinguished by help of particular wavelengths.

### THE HABITAT OF THE AETHERS

The Princes of the regions appear to be no more rarified than active; they are to put our bodies in the air to penetrate and give paths for qualities of their regions. They are ruled in the twelve angles of the

twelve tribes of Israel, and by the numerous ministering spirits of those angels, who convey the specific intentions of the angels of the tribes to the regional Princes and cause those intentions to be realized.

The twelve angels of the tribes are, in their turn, ruled by the seven angels of light who stand before the throne of God. These angels are the lamps burning before the throne in Revelation 4:5, and also the seven stars in the right hand of heavenly Christ in Revelation 1:16. Their manifest expression is the seven traditional planets of astrology—the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn.

This information was set forth concisely but very clearly by Nalvage just before he revealed the names of the ninety-one Princes and their ruling angels of the twelve tribes to Kelley:

There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and spiritual Governors, more whom the Earth is delivered as a portion. These bring in and again dispose the Kings and all the Government upon the Earth and vary the Natures of things with the variation of every moment. Unto whom, the providence of the eternal Judge-ment is already opened. These are generally governed by the twelve Angels of the 12 Tribes, which are also governed by the 7 which stand before the presence of God. Let him that can see look up and see him that can here, attend: for this is Wisdom. They are all spirits of the Air not rejected but dignified, and they dwell and have their habitation in the air diversly, and in sundry places; for their mansions are not alike, neither are their powers equal. Understand moreover, that from the fire to the earth, there are 30 places or abiding, one above and beneath another, wherein these aforesaid creatures have their abode, for a time.

The number ninety-one seems oddly unbalanced, but it is based on the formula  $7 \times 12 + 7 = 91$ . Seven is

the number of the heptarchical Kings and their Princes, while twelve is the number of the angels of the tribes of Israel. In astrology, seven is the number of the planets and twelve is the number of the signs and their houses. It is emphasized by Nalvage when explaining so far as to make a pun at the end of his speech, that the angels of the Aethers act within the constraints of time. The lines "vary the Natures of things with the variation of every moment." It is these angels that are responsible for the transformations of the Earth from moment to moment and for the constantly changing play of thoughts within the human mind.

### USE OF THE AETHERS

The geographical genii of each Aether are to be invoked by the Call of the Thirty Aethers, with the name of their particular Aether inserted into the parentheses near the beginning of the Call. This was the practice followed by Aleister Crowley during his 1909 trek through Algeria though Crowley merely invoked the Aethers, not the Princes! First, however, it is probably necessary to mention a general ritual, working the vibrations of the eighteen distinct keys, one per night in reverse order: the Eighteenth Key on the first night, the Seventeenth Key on the second, and so on.

As was pointed out in the previous chapter, the keys are associated with the directions of the Earth in four sets of four, with each set working its way in one complete circle around the Earth. The Eighteenth Key should be vibrated to the north, the Seventeenth to the west, the Sixteenth to the south, the Fifteenth to the east, and so on. This pattern should continue to the Second Key, which relates to the beam of the Black

Cross on the Great Table of the Watchtowers (the northeast by southwest axis), and the First Key, which relates to the pillar of the Black Cross (the southeast-northwest axis). The unexpressed primordial Key of the Holy Ghost or Great Mother, which is not an express part of the working, relates to the intersection of the Black Cross, the fountain of Spirit beneath the throne of New Jerusalem.

After this initial working of the Keys is successfully completed, the Aethers may be tuned in or "keyed" by vibrating the Calls of the Thirty Aethers. Then the angels of the tribes may be invoked and commanded by the names of God that lie on the beams of the Great Crosses of the four Watchtowers. Each angel is ruled by the name of God associated with its particular point of the compass.

For example, the second Prince of the third AZOM, is Viroon, the tutelary genius of Thracia (Thrace). He is ruled by the angel Alpudus, who is the angel of the tribe of Issachar. This angel resides in and is invoked from the West-northwest. Alpudus has 3,000 good ministering spirits who serve him. He is invoked and ruled by PDXCE, which is the name of God on the barrier of west-northwest and one of the names on the line of Spirit in the Watchtower of the North (on the Original Great Table).

The ritual application of the angel of a tribe to a region of a nation of the Earth is a kind of spiritual creation that is performed to engender the desired purpose of the Enochian magician. The genius of the place, who is manifestly embodied by his sigil, acts as the receptive medium. The angel of the tribe, acting through his ministers, is the catalyst by which the medium is shaped and quickened.

It should be understood that the tutelary angel of a particular place represents not merely the physical place itself, but also the living spirit of that place. Every region of the Earth has its own distinct character and its own unique power. Through this branch of Enochian magic the spiritual powers of the nations and regions can be harnessed and directed for ritual ends. For example, the spirit of England, symbolized by the goddess Britannia and the hero John Bull, is completely different in its qualities from the spirit of the United States, symbolized by the goddess America and the hero Uncle Sam.

It may be that the full Apocalypse working (if such a thing even exists) will be conducted in this way:

- Vibrating the nineteenth Key for each of the thirty Aethers on thirty successive nights from the First Air to the Thirtieth Air
- Vibrating each of the first eighteen Keys in reverse order, also on successive nights
- Vibrating the primordial, unwritten Key that relates to the center of being
- A final jubilee day of attainment

In this way the Apocalypse working would span fifty days, which is the same period of time the angels say that Enoch lived. The movement would be from the outer reaches to the center of the Earth. All this is speculation, of course.

### The Use of THE TABLE OF SIGILS

The accompanying table shows the thirty Aethers, the ancient regions of the Earth they command, the Princes or genii of those regions, the tribes of the Hebrews and the angels of the tribes who rule the genii, the number

$$x_{11} = f(1, x_{10}) = 0 \Rightarrow \text{reg}(x_1) = \emptyset$$

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of good ministers under the angels of the tribes, the direction of the compass where each tribal angel resides, and the Enochian banners name of God associated with that direction. The numbers of the Princes may be used to locate their sigils on the grid of the Original Great Table of the Watchtowers. To convert the sigil display on the Original Great Table into a sigil display on my own Restored Great Table, simply invert the quarters of the west and north (transpose the lower right with the lower left).

Please remember that there are minor variations in the lettering between the Original Great Table and the Revised Great Table of Raphael. My Restored Great Table uses the lettering of the Table of Raphael. The sigils of the Princes of the regions are the same shape on all three versions of the Great Table, but some of the names of the Princes are spelled with slight differences depending on whether the Original or the Revised (and Restored) Tables are used.

To locate a particular sigil on the Original Great Table take note of the number of the Prince, then find this number on the sigil display near the start of this chapter. The sigil closest to the number is the sigil of the Prince. Compare the sigil display with the lettered version of the Original Great Table in Chapter Twelve. You will be able to trace out the individual letters in the name on the Original Table by following the arrow of the sigil. Each sigil begins with a cross and ends with an arrowhead.

If you wish to locate the name of a Prince on Restored Great Table, first determine which Watchtower the sigil occupies by comparing the quarters of the Restored Table in Chapter Ten with the quarters of the Original Table. Then pin that sigil on the Restored Table and trace out the arrow of its name as before. You will see that some names have slight variations in spelling.

It is evident that the names of the angels of the twelve tribes of Israel are each intended to contain seven letters. However, in Dee's manuscript *Lavavoth* the angel of the tribe of Gad is written with eight letters. This occurs because the final letter in the name is the Hebrew letter Tau, which is written in English Th, but is on occasion alternatively transliterated by T, so I have used T to stand for this Hebrew letter in order to give the name of the angel seven letters. The name would be pronounced "Lavavoth."

There are ninety-one Princes of the regions of the earth, but ninety-two sigils on the Great Table. One of the sigils is not named by the angels. It occurs at the bottom of the MPH, ARSL, GAIOL Watchtower which in the Original Great Table is the Watchtower of the West (lower right quarter). Laxdizi, the name of this unknown spirit, can easily be extracted from its sigil.

This supersummary sigil has caused some confusion. In the magical system of the Aurora Solis, a British occult society with a tradition similar to that of the Golden Dawn, this sigil is numbered 65.<sup>4</sup> But the sixty-ninth Prince is named Paraoan (Paraoan on the Restored Table), and the letters of his name are not to be found in this sigil. This error appears to have arisen from a misunderstanding of the nature of Paraoan's sigil which is not one unbroken line on the Great Table but is composed of three two-letter segments: a segment in the Watchtowers, and a single letter from the fourth PA RA OA N (all the letters are capitals). If you examine the sigil grid of the Original Great Table, you will find these short segments and single cell marked with the number 65.

This sigil puzzled Dee, who inquired about it to Ave

Dee: You had me chose out of the Tables the Characters of fewest letters, and I found them to be OA RA JA and you said they are eight, you said there are eight in the name, know nor what Jus contained.

Ave: You must make up the name Paraoan.

Dee: Who shall become of the L, inverted?

Ave: It may be N, or L.

Dee: What must I now do with that name?

Ave: In Roruli there warreth an L which L is of more force than the N and therefore it is set in the Tables. As far as that N stretcheth in the Character, so far shall the Chariot be constituted with fire, and swallowed to Hell, a Sodom was for wickednesse.

Dee's marginal note: So is not one letter superfluous, or wanting in the Tables.

Five days later, Dee again made inquiry concerning this curious name, but received little satisfaction.

Dee: I beseech you say somewhat of the N in Paraoan, of which you said, so far as that stretched, should sink to hell.

Ave: Every letter in Paraoan, is a living fire, but all of one quality and of one Creation, but unto N is delivered a visit of Destruction, according to that part that he is of Paraoan the Governor.

Dee: It may please you to name that Place, City, or Country under that N.

Ave: Ask Navage, and he will tell you.

Dee did not have the letters of what he calls the "Characters of fewest Letters" correctly gathered, but seemed to have understood the explanation of the angle. The three sigil segments of two letters make up the first six letters in the name Paraoan on the Original Table. Ave tells Dee that the final letter in the name may be either the single inverted N or the single inverted L, the Watchtower MPH, ARSL, GAIOL in the wester quarter of the Original Great Table. However the L in

ever occur potency, and therefore should be attached to the front of the sigil of the twenty-eighth Prince, whose name is Lexarph. The final six letters of this sigil seem to be found at the top of the pillar of the Black Cross and also at the bottom, since the same letters are repeated there.

The Black Cross, as the name implies, was drawn with solid black ink by Dee in his diagram of the ninety nine sigils of the Princes on the Great Table.<sup>1</sup> Unfortunately, Dee could not illustrate the three sigils that are located upon the upper half of the pillar and the right arm of the beam of the Black Cross, as I have done in the illustration at the head of this chapter. The sigil of the twenty-eighth Prince, Lexarph, is located on the top of the pillar. The sigil of the twenty-ninth Prince, Comanan, wraps around the corner of the southern quarter of the Table and passes through the center of the Black Cross. The sigil of the thirtieth Prince, Tabithon, lies on the right arm of the beam of the Black Cross. Since the letters that make up these names also occur in reversed order on the lower half of the pillar and left arm of the beam, these names may be found wrapping around the northern quarter of the Table.

Because Dee did not represent these three sigils on the Black Cross or number the sigils in his diagram, it was an easy matter to misunderstand the use of the three two-letter segments and two single letter cells that occur on the Great Table. Many of Dee's sigils contain minor mistakes in form. I have corrected these errors in the sigil display at the head of this chapter. Unfortunately, I can offer no insight into the use of the ninety second sigil of the spirit whose name is Laxdral. Dee vaguely drew the sigil of this spirit on his grid but did not include its name in his list of Princes of the Aethers.

## THE REGIONS OF THE EARTH

After conveying the names of the Princes of the Aethers, Navage indicated places on the surface of the Earth to which they correspond. He began by simply pointing to the region ruled by each spirit on a globe of the Earth in the depths of the showstone. Dee professed that this way was too confusing, so the angel adopted a different approach.

Kelley: There appeareth a great thing like a Globe, turning upon two axel trees.

Navage: Turn to the first Air

Dee: have done

Navage: The Earth in the East ayre, is thus

Kelley: Pointing on that Globe to it.

Dee: We beseech you to bound or determine the Countries or Portions of the Earth, by their uttermost Longitudes and Latitudes, or by some other certain manner.

Navage: Our manner is, not as it is of woefullings. We determine not places after the forms of legs, or as leaves are; neither we can imagin any thing after the fashion of an horse, as those that are Cosmographers do.

Notwithstanding the Angel of the Lord appeared unto Phalemon, and opened unto him the parts of the Earth by name he was commanded to secret: and these are Northward under your Pole. But unto you, the very true names of the World in her Creation are delivered.

Navage went on to name the geographical name of the region under each of the Princes of the Aethers. Dee had considerable difficulty understanding the location of some of these places, but was occasionally assisted by Kelley's vision of the places or their inhabitants.

Navage: The third of the seventh Aether, Phalagon  
Dee: I never heard of

Kelley: It is toward the North, where the veins of Colu-

and such people appear as before were noted. On this side them a great way appear men with swinish snouts their visage is so stoutled out, but to be perceived to be of humane visage. The women have about their privities very long hair down to their knees. The men have things on their shoulders of beasts skin, so instead of a jerkin or a Mankin.

In the course of naming the regions of the Earth, Navage also showed Kelley visions of Noah's ark in Armenia and the Garden of Eden. Paradise is apparently reseach by the second Prince of the eighth Aether.

Navage: The second of the eighteenth Ayre

Kelley: Now appear many Crocodiles, long necked scaled on the body, with long tales

Navage: Cedam

Kelley: A great place appeareth, covered about with fire. Many great serpents appear of 200 foot. It appeareth very Eastward. No people appear here.

There cometh from Heaven like a Mist, and covereth a great place about 300 mile long, like a Park, enclosed with fire. It is on a high ground. There come four Rivers out of it, one East, another West, another North, and another South. The gates, or enclosure of it seem to be Arches, beset most richly with precious stones. In the Gate of it stand three men like us, one is in a long Gown with many plies, the other like in a Causell. The third in the rough skin of a horse. In the name of Jesus. Is this the Paradise that Adam was banished out of?

Navage: The very same from hence he was turned out into the earth. This is the true Vale of Joseph.

Dee: Will you give me leave

Navage: Say on

Dee: It should seem this must be on the earth, not in the air.

Navage: It is upon the earth

Dee: You said that from hence he was turned out into the earth

Naivage. The curse of God in Adam caused the earth wherein he was cast to be accursed. For if Adam had after his fall carried in Paradise his wickedness would have altered the innocence of the place. Therefore in Paradise distinguished from the earth, in respect of her purity because the earth is defiled, and corrupted with man. The earth is said to be sinful in respect of the sin of man.

Dee: Till 45 degrees, both Northerly and Southerly, all known in the most part of the world. But of any such place there is no knowledge nor likelihood by any Historey of these dayes, or of old time.

Naivage: Therefore this is cunning, and the wisdom of God. There dwelleth flesh in it that shall never die, which were taken up for a testimony of Truth.

Dee was not a man to be easily deceived concerning geography, since it was one of his primary subjects of study. While in England, he had frequently been consulted by the leading explorers and navigators of the day concerning the fabled Northwest and Northeast Passages as well as the geography of Asia and the New World. English mariners followed his charts when they went sailing into unknown waters. His skepticism concerning a *physica*, *Eden* is obvious, but he did not argue the point further with Naivage.

### PTOLEMY AND AGRIPPA

Dee was perfectly aware that the names of the places of the Earth were those recorded in the *Tetrabiblos* of the Greek astronomer and astrologer Ptolemy. Naivage himself had stated as much before beginning to name the places. According to Naivage, the common names for the regions had been revealed to Ptolemy by the "Angel of the Lord" but not the names of the places near the north pole. However Naivage promised to De-

l. Kelley something greater, "the very true names of the World in her Creation."

Kelley did not understand Naivage's reference to "names," but he did vaguely recognize the names. After the angel completed the list and allowed the men to rest once again, Kelley followed his thread of memory and was able to look up the names in his private library of geographical books. He was enraged by what he regarded as a gross deception on the part of the angels, and at first refused to resume the scrying session.

Dee: After half an hour had lapsed, he came speedily out of his Study, and brought in his hand one Volume of Cornelius Agrippa his works, and in one Chapter of that Book he read the names of Countries and Provinces collected out of Ptolomeus (as the Author there notes). Whereupon he inferred, that our spiritual Instructors were Coseners to give us a description of the World, taken out of other Books; and therefore he would have no more to do with them. I replied, and said, I am very glad that you have a Book of your own, wherein these Geographical names are expressed, such as (for the most part) our Instructors had delivered unto us: and that, according to the Tenor and form of my request to hem, so to have them expressed: for our more perfect information, by those known names, to understand those 91 unknown and unheard of names, of seven letters every one, whereby they (our Instructors I mean) are very greatly to be thanked, and to be deemed (in all reasonable mens judgement) most friendly, and far from covetous, or abusing us. And farther I said, that I myself had here set down on a paper all the 91 names together orderly, as we received them, and that I had here brought the description (Gerardus Mercator's, Universal Chart of the World) Geographical of the whole earthly Globe and also Poematus Melo set forth in English with the Chartes therunto belonging, fairly described by hand to the intent that he might see the verity of their words.

veserday delivered unto us for the performance of a request made to them."

Kelley was put mollified. He refused to have anything more to do with the angels for five days.

The reference Kelley made to Agric平a comes from Book One, Chapter Thirty-One of *The Three Book Occult Philosophy*. Agric平a here summarizes part of the third chapter of the second book of Ptolemy's *Tetralogies*, where the regions of the world are categorized under the ruling influence of the stars. Agric平a introduces his brief chapter by saying, "Moreover the whole of the Earth is distributed by Kingdoms, provinces to the planets, and signs." He then groups nations of the classical world under each planet and signs of the zodiac it rules. This list corresponds many respects with the list of places given by Nalvage.

In closing, Agric平a writes:

These we have in this manner gathered from Ptolemy's opinion, to which according to the writings of other astrologers many more may be added. But he which knoweth how to compare these divisions of provinces according to invocations of the stars, with the ministry of the ruling Intelligences, and blessings of the tribes of Israel, the keys of the apostles, and typical seals of the sacred Scripture, shall be able to obtain great and propheticall oracles concerning every religion, of things to come."

The list of places given by Nalvage is more extensive than the lists in Agric平a and Ptolemy. It is difficult to determine which text served Nalvage as a source, if either. These names were common in ancient geographies.

## CHAPTER SIXTEEN

# The Enochian Invocations of John Dee

### "MAKE YOU BUT INVOCATIONS SWEET THE SEED."

Dee was anxious to learn the details of the initial eighteen-day ritual working by which he would gain access to the ninety-one Princes of the Thirty Aethers, but he was never actually given this information. Aye did tell him that before he could undertake this extended ritual working, it would be necessary for him to make a Book of Spirits containing the names of the angels and spirits in the Great Table of the Watchtowers.

Aye: You have the corn, and you have the ground. Make you but invocations to sow the seed, and the fruit shall be plentiful.

Dee: As concerning our usage in the 4 days, and in the 14 days, we would gladly have some intimation.

Aye: You would know to reap, before your corn be ripe.

Dee: As concerning a fit place and time to call, and other circumstances, we would learn amissively.

Aye: You would know where and when to call, before your invocations bear witness of your readings.

Dee: Then they must be written in versus concentris, in formal terms.

Aye: I—a very easie matter.

Dee: What is the Book you mean that should write

Ave. The book consisteth 1<sup>st</sup> of Invocation of the names of God, and 2<sup>nd</sup> of the Angels, by the names of God: The officers are manifest. You did desire to be fed with spoones and so you are.

This is not a very detailed description, but at least it something to work with, and more practical information than the angels often gave in response to Dee's questions.

Previously, Ave had informed Dee that after the book had been written out he must invoke the God Hosts (Dee interpreted this to mean Jehovah Sabaoth) four days, using the twelve names of God that are found on the Lines of Spirit in the four Watchtowers. Then for fourteen days Dee must call the angels "by Petition, and by the name of God, unto the which they are obedient." On the fifteenth day, Dee and Kelley were to clothe themselves in white linen and "so have the apparition, use, and practice of the Creatures."

Dee actually created this Book of Spirits, or at least he created the pattern from which the book was to be made. It appears in his Latin manuscript *Liber Scientiarum Auxiliis et Victoriae Heretris* (British Library Sloane Ms. 319.) It is reproduced in English in Geoffrey James' *The Enochian Magic of Dr. John Dee*, which I strongly recommend to anyone seriously interested in studying Enochian magic. Dee's Book of Spirits consists of these invocations:

1. The Fundamental Obessione, which is the invocation of the twelve names of God that are written on the Lines of Spirit of the four Watchtowers of the Great Table

2. Six Sensors of the east whose names are written on the great cross of the Watchtower of the east

3. Six Sensors of the south

- 4) Six Sensors of the west
- 5) Six Sensors of the north
- 6) Four good angels of the east who are skilled and powerful in medicine and curing diseases
- 7) Four good angels of the south powerful in medicine
- 8) Four good angels of the west powerful in medicine
- 9) Four good angels of the north powerful in medicine
- 10) Four good angels of the east who are skilled and powerful in metals and precious jewels
- 11) Four good angels of the south powerful in metals and precious jewels
- 12) Four good angels of the west powerful in metals and precious jewels
- 13) Four good angels of the north powerful in metals and precious jewels
- 14) Four good angels of the east who are skilled and powerful in transformations
- 15) Four good angels of the south powerful in transformations
- 16) Four good angels of the west powerful in transformations
- 17) Four good angels of the north powerful in transformations
- 18) Four good angels of the east, each of whom knows the living creatures in one element, and their use
- 19) Four good angels of the south knowing the living creatures of one element, and their use
- 20) Four good angels of the west knowing the living creatures of one element, and their use
- 21) Four good angels of the north knowing the living creatures of one element, and their use

22) Four Dispositors of the east who are skilled and powerful in the mixing together of natural substances.

23) Four Dispositors of the south powerful in natural substances.

24) Four Dispositors of the west powerful in natural substances.

25) Four Dispositors of the north powerful in natural substances.

26) Four Dispositors of the east who are skilled and powerful in transporting from place to place.

27) Four Dispositors of the south powerful in transporting.

28) Four Dispositors of the west powerful in transporting.

29) Four Dispositors of the north powerful in transporting.

30) Four Dispositors of the east who are skilled and powerful in the mechanical arts.

31) Four Dispositors of the south powerful in mechanical arts.

32) Four Dispositors of the west powerful in mechanical arts.

33) Four Dispositors of the north powerful in mechanical arts.

34) Four Dispositors of the east who are skilled and powerful in the discovery of the secrets of men.

35) Four Dispositors of the south powerful in a discovery of secrets.

36) Four Dispositors of the west powerful in a discovery of secrets.

37) Four Dispositors of the north powerful in a discovery of secrets.

These divisions of the angels can be most clearly seen in this table, which is reproduced from Chapter Thirteen. It shows the relative positions of these angels

in the quarters of a Watchtower. This interrelation is the same on all four Watchtowers.

| East - 1                | South - 2               |
|-------------------------|-------------------------|
| Dispositors             | Dispositiones           |
| King Angels             | Tell. Angels            |
| Good Angels             | Angel Angels            |
| Earth Angels            | Primum M. Angel         |
| Water Angels            | Water Angels            |
| Fire Angels             | Fire Angels             |
| Cloud Angels            | Cloud Angels            |
| Wind Angels             | Wind Angels             |
| North - 3               | West - 4                |
| Dispositiones           | Dispositiones           |
| A. and S. Angels        | S. and W. Angels        |
| Good Angels             | Good Angels             |
| Treatmentes             | Treatmentes             |
| Earth and Fire Angels   | Earth and Air Angels    |
| Water and Wind Angels   | Water and Wind Angels   |
| Fire Angels             | Earth Angels            |
| Clouds and Earth Angels | Clouds and Earth Angels |

Offices of the Angels on Any Watchtower

## EIGHT DAYS AND FOURTEEN DAYS

Unfortunately the invocations in Dee's Book of Spirits do not total eighteen. If we take them together in groups of angels linked by function, they total ten. Yet Dee states that the period of invocation must be eight days, and must be divided into two parts of four days followed by fourteen days.

The first four days are to be devoted to the invocation of the twelve names of God on the lines of Spirit in Watchtowers.

Are These last three names of God, out of the line of the holy wheel in the principall Course of the first Angels so has three three in the second, etc.

Four dayes after your book is made that is so say. w<sup>m</sup> any shall you onely call upon those names of God, or on  
the god of Hostis in those names

And 4 dayes after you shal (in this, or on some conve-  
nient place) Call the Angels by Petition, and by the name  
of God, unto the which they are obedient

#### Elsewhere Ave tells Dee

Ave One book of perfect paper. One about of a few  
leaves

The calling them together, and the yielding of their  
promise, the repetition of the names of God are sufficient

I have given you Corn: I have given you also ground  
Desire God to give you ability to till.

Obviously the names of God in each Watchtower are  
to be invoked on four individual days that open the eigh-  
teen-day working, yet Dee grouped all twelve names in  
a single opening invocation. It is evident that Dee did not  
understand Ave's explicit instruction concerning the  
names of God on the lines of Spirit. Ave further makes  
plain that the working is divided into two distinct parts:  
the invocation of the names of God, and the invocation  
of the angels by the names of God.

#### "AT NO TIME TO BE CALLED"

It is not so clear to see how the remaining angels may  
be divided into fourteen groups, with each group re-  
quiring one invocation to be voiced on a separate day. Dee  
gives thirty-six invocations for the Seniors, good angels,  
and Dispositors. He does not provide any invocations  
for the evil angels whose names have only three or  
even though he lists these names beside the names  
of the good angels from which they are extracted. He even  
expressly forbids to invoke the evil angels by Ave

Dee Then they (the evil angels) are not to be named in  
the first summoning or invocation

(Ave At no time to be called)

This is unequivocal and cannot be casually disre-  
garded. Therefore, it becomes necessary to divide the  
Seniors, Dispositors, and good angels into fourteen  
groups, each group to be invoked on a separate day during  
the initial eighteen-day working of invocation. Since the  
angels never actually say how this is to be done, it is  
impossible to be certain about it. Dee seems to have  
completely missed the necessity of making this divi-  
sion—at least he never mentions it in his writings. I can  
not be sure the system of division presented here is  
correct—all I can say is that it is sensible and workable.

#### THE INVOCATIONS OF THE ANGELS

In my opinion, it is necessary to divide the Seniors into  
six groups of four, with each group containing a Senior  
from all four Watchtowers. This selection should proba-  
bly be made clockwise (following the order in which  
the names of the Seniors were delivered by Ave) with  
the first group composed of the names in the left side of  
the lines of Spirit of the Great Crosses of the Watchtow-  
ers, the second group of the names in the upper part of  
the lines of the Son, the third group of the names in the  
upper part of the lines of the Father, the fourth group of  
the names in the right side of the lines of Spirit, the fifth  
group of the names in the lower part of the lines of the  
Father, and the sixth group of the names in the lower  
part of the lines of the Son.

The Dispositors (or good angels) whose names lie  
above the arms of the lesser crosses should come next,

since they appear to be next in authority. These sixty-four angels are divided into four groups of sixteen angels, each group of which contains four angels from each Watchtower. The first group names the sixteen Dispositors of Subquarters of the east, the second the sixteen Dispositors of the subquarters of the south, the third the sixteen Dispositors of the subquarters of the west, and the fourth the sixteen Dispositors of the subquarters of the north.

The same system of division is followed to divide the sixty-four good angels into four groups of sixteen angels, each group of which contains four good angels from each Watchtower.

For each of these groups an invocation is written that contains the names of God or the angels in the group. Each invocation is voiced during one day of the eighteen-day working. Ave says nothing about how many times each invocation is to be repeated, but from other statements it is likely that each invocation is to be repeated in a consecrated place three times: once at sunrise, once at noon, and once at sunset.

If the system of division I have suggested I adopted, it results in the following eighteen invocation

- 1) God Names of the eastern Watchtower
- 2) God Names of the southern Watchtower
- 3) God Names of the western Watchtower
- 4) God Names of the northern Watchtower
  
- 5) Seniors of the left side of the lines of Spirit
- 6) Seniors of the top half of the lines of the Son
- 7) Seniors of the top half of the lines of the Father
- 8) Seniors of the right of the lines of Spirit
- 9) Seniors of the bottom of the lines of the Father
- 10) Seniors of the bottom of the lines of the Son

- 11) Depositors of the mixing of natural substances
- 12) Depositors of transportation from place to place
- 13) Depositors of the mechanical arts
- 14) Depositors of the discovery of human secrets
  
- 15) Good angels of medicine
- 16) Good angels of metals and precious jewels
- 17) Good angels of transformations
- 18) Good angels of the four elements

### THE INVOCATION OF THE THIRTY AETHERS

Although the angels never say so, it may be that a similar working of thirty days is to be conducted following the eighteen-day working. This would serve to establish communication with the angels of the Thirty Aethers by means of thirty invocations, each spoken three times on its appointed day. Both the working of eighteen days and the working of thirty days would be consummated or fulfilled on the days immediately following the workings, so that the entire period of invocation would occupy fifty days.

Dee seems never to have imagined combining the eighteen-day invocation explicitly described by the Angel Ave with another invocation period of thirty days; yet if he was to have the use of the angels of the thirty Aethers, it makes good magical sense for him to first establish communication with them and secure their cooperation through a continuing invocation working. There is no reason to suppose that the employment of the angels of the Aethers follows any different process than the employment of the other angels of the Watchtowers.

## The Role Of The ENOCHIAN KEYS

There are eighteen distinct Enochian Keys, and it is obvious that they relate to the subquarters of the Great Table. However, it is unclear whether these Keys are to be voiced during the eighteen-day working that establishes contact with the Enochian angels. At first consideration, this would seem probable. However, the eighteen distinct Keys naturally fall into a division of five parts:  $4 + 4 + 4 + 4 + 4$ . It is not clear how this division can be related to the division of the invocations into 4 + 4 + 4 + 4 + 4.

It is possible to relate the eighteen distinct Keys to the eighteen classes of spirits invoked in the initial working by inverting the order of the Keys, placing the Seniors at the end of the working, and dividing the groups of Seniors into four and two. If this is done, the Keys 18, 17, 16 and 15 may be linked with the four invocations of the names of God; the Keys 14, 13 and 11 may be linked with the four groups of Dispositors; the Keys 10, 9, 8 and 7 may be linked with four groups of good angels; the Keys 6, 5, 4 and 3 may be linked with the four groups of Seniors from the upper parts of the lines of the Son, the upper parts of the lines of the Father, the lower parts of the lines of the Son, and the lower parts of the lines of the Father respectively; and, finally, the Keys 2 and 1 may be linked with the groups of Seniors from the left side of the line of Spirit, and from the right side of the line of Spirit respectively.

I offer this association of the Keys with the groups of the names of God and angels on the Great Table as a matter of interest to more advanced Enochian magicians.

but I am not happy with it. It is my personal view that the Keys are individually associated with the beam and pillar of the Black Cross (Keys 1 and 2), and with the six outer subquarters of the Great Table (Keys 3 to 18). If this is true, then the Keys are not to be voiced in the initial eighteen-day working that establishes contact with the angels, but are (perhaps) to be used later to command specific sets of angels on individual subquarters of the Great Table as illustrated on page 2...

For example, Key 4 would be used to invoke specifically the Dispositors and good angels on the eastern subquarter of the Watchtower of the South. Key 13 would be used to invoke the Dispositors and good angels on the northern subquarter of the Watchtower of the West. And so for the rest.

The Seniors (if, indeed, it is ever necessary to invoke the Seniors) would probably be invoked by Keys 1 and 2. The First Key, related by me to the pillar of the Black Cross, would also relate to the double pillars of the Great Crosses on the individual Watchtowers, and to the four Seniors whose names are written on each double pillar (the lines of the Son and the Father). The Second Key, related by me to the beam of the Black Cross, would also relate to the beams of the Great Crosses on the individual Watchtowers, and to the two Seniors whose names are written on each beam (the lines of the Son and the Spirit).

To understand this assignment, see the illustration in Chapter Fourteen that shows the numbers of the Keys assigned to the sixteen subquarters of the Great Table in four circles of four. It may well be incorrect, but since the angels left no explicit correspondence between the Keys and the angels on the Great Table, we are forced to invent our own systems. Such improvisation was done

by the Golden Dawn, as I shall explain in Chapter Sixteen. The correspondence between the Keys and the angels on the Watchtowers represents one of the most original aspects of Golden Dawn Enochian magic.

## THE APOCALYPSE WORKING

As I have stated elsewhere it is also my opinion that the forty-eight expressed Keys (and the first, unexpressed Key) are intended by the angels to be used in a great working, probably of fifty days duration, designed to mitigate the period of destructive transformation that is generally known as the apocalypse. This may be linked with the eighteen-day invocation of the angels in the Great Table, as I suggested in my book *Tetragrammaton*, or it may be a completely separate working.

On this subject, it is impossible to be certain. The whole matter of the Apocalypse Working, as I have called it, is murky and is likely to remain so, because it was never explicitly discussed between Dee and the angels. Indeed many Enochian magicians would probably say that no such Apocalypse Working exists. I put forward the concept based on my own study of the Enochian treatises, and I believe there is considerable implicit evidence to suggest that the angels intended Enochian magic, and specifically the Enochian Keys, to serve as a trigger for the apocalypse. But this is primarily a personal conviction. You will not find unequivocal references to a Apocalypse working given anywhere by Dee or the angels.

## THE FORM OF INVOCATION

When composing the words of the invocations to the angels, Dee was forced to draw upon his background

knowledge of Christian and Hebrew prayers, supplemented by the invocations which appear in the various grimoires of magic. Kelley may have aided him in this composition since he himself was a master of Latin, may have also used astrological signs in the grammar because he was a lawyer and legal terminology in his invocations would be worded in such a way that no loopholes are left open to the angels. He must have been familiar with legends of Black Pacts and other tales in which spirits take advantage of ambiguities in the wording of the contract. Since Kelley had some knowledge of property law he may have helped Dee in this area also.

As I mentioned in Chapter Fourteen, the angels were unable to provide Dee with a pattern for his invocations. Ave informs Dee that a faculty of human nature that the angels do not possess.

*Dee:* As for the form of our Petition or Invocation of the good Angels, What sort should it be of?

*Ave:* A short and brief speech.

*Dee:* We beseech you to give us an example we would have a confidence it should be of more effect.

*Ave:* I may not.

*Kelley:* And why?

*Ave:* Invocation proceedeth of the good will of man, and of the heat and fervency of the spirit. And therefore is prayer of such effect with God.

*Dee:* We beseech you, shall we use one form to all?

*Ave:* Every one, after a divers form.

*Dee:* If the munde do dictate or prompt a divers form you mean?

*Ave:* I know not, for I dwell not in the soul of man.

According to Ave, man can invoke the angels by free will and ecstatic inspiration. It is a creative process. Angels cannot create. They are instruments, or

extensions, of the will of God. The human power compose invocations and the human power to assign names (used by Adam in the Garden of Eden—see Genesis 2: 9-20) have a similar source—the spark of divine fire that lies within every human being.

### THE PRAYER OF ENOCH

The angels did provide a model invocation that Dee was free to follow when composing his own set of original invocations. This was the prayer spoken by Enoch to God during the fifty days Enoch spent creating his magical tables of stone. Although Dee chose not to follow the pattern of this prayer, it clearly was intended by the angels to have an application in Enochian magic, although this never explicitly said this to Dee. It may have been intended as a model for the Apocalypse Working.

Since the prayer of Enoch, delivered by Ave on July 1584, is of such great importance in the matter of Enochian invocation, I will reproduce it here:

Ave! Afterward, Ave! he came again, and (allet a pause) said as followeth:

Ave! My brother, I see thou dost not understand the mystery of this Book, or work thou hast in hand. But I told thee, it was the knowledge that God delivered unto Enoch. I said also, that Enoch laboured 50 days. Notwithstanding, that thy labour be not徒劳, and void of fruit. Be it unto thee, as thou hast done.

Ave! John did the best that I could conceive of it.

Ave! Will tell thee, what the labour of Enoch was in those fifty dayes.

Ave! O Lord, thank thee.

Ave! He made (as thou hast done) thy book; Tables, Seraphim and plain stone as the Angel of the Lord appointed him. May he, tell me (O Lord) the number of the dayes that shall labour in. It was answered him 50.

Then he groaned within himself saying, Lord God the Fountain of true wisdom, thou that openest the secrets of thy own self unto man, thou knowest mine imperfection and my toward darknesse. How can I (therefore) speak unto them that speak not after the voice of truth, or worthily call on thy name, considering that my imagination is variable and untrue, and unknown to thy self? Shall the Sands meet so tovite the Mountains, or can the small Rivers entertain the wonderful and unknown waves?

Can the vessel of fear, fragility, or that is of a determined proportion, lift up himself, heave up his hands, or gather the Sun into his bosom? Lord it cannot be. Lord thy imperfection is great. Lord I am less than sand. Lord, thy good Angels and Creatures excell me far our proportion is not alike, our sense agreeeth not. Notwithstanding, I am comforted: For that we have all one God, all one beginning from thee, that we respect thee a Creatour. Therefore will I call upon thy name, and in thee, I will become mighty. Thou shalt fight me, and I will become a Seer. I will see thy Creatures, and will magnifie thee amongst them. Those that come unto thee have the same gate, and through the same gate descend such as thou sendest. Behold, I offer thy house, my labour, my heart and soul. If it will please thy Angels to dwell with me, and I with them; to rejoice with me, that I may rejoice with them; to minister unto me, that I may magnifie thy name. Then, to the Tabernacle (which I have provided, and according to thy will prepared) I offer unto thee, and unto thy holy Angels desirous them. In and through thy holy names: That as thou art their light, and comfortest them, so they in thee will be my light and comfort. Lord they preache not laws unto thee, for it is not meet that I prescribe laws unto them. What if I give unto them to offer, they receive. So what it pleaueth them to offer unto me, will I also receive. Behold I say (O Lord) If I shall call upon them in thy name, Be it unto me in mercy, as unto the servant of the Highest. Let them also minister unto me. Now by what words, and at what time I shall call them. O Lord, Is there any that measure the

heavens, that is mortal? How, therefore, can the heavens enter into man's imagination? Thy creatures are the Glory of thy Only, let them be! Whereby thou gloriest all things, which Glory exceedeth and (O Lord) is far above my understanding. It is great wisdom, to speak and talk according to understanding with Kings. But to command Kings by a subjected commandment, is not wisdom; whence it cometh from thee Behold, I say, now shall I therefore ascend into the heavens? The air will not carry me, but resisteth me, so I fall down, for I am of the earth. Therefore, O the very Light and true comfort, that canst, and shouldest, abundantly command the heavens! Behold I offer these Tables unto thee. Command them as it pleaseth thee; and O ye Ministers, and true lights of understanding, Governing this earthly frame, and the eleemosynaria wherewith we live. Do for me as for the servant of the Lord, who unto whom it hath pleased the Lord to talk of you.

Behold, Lord thou hast appointed me 50 times, Thrice 50 times still: it may bands unto thee. Be it unto me as it pleaseth thee, and by holy Ministers, I require nothing but thee, and through thee, and for thy honour and glory. But I hope I shall be satisfied, and shall not die, (as thou hast promised) until thou gather the clouds together, and judge all things: when in a moment I shall be changed and dwell with thee for ever.

These words, were thrice a spaces talk between Enoch and God. In the end of 50 dayes, there appeared unto him which are not now to be manifested nor spoken of: he enjoyed the form of God his presence, and received the benefit of his faith. Here may the wise man withdraw, for what doth man that is not corruptible?

When Ave te is Dee "be it unto thee, as thou hast done," he is saying that even though Dee's version of the Book of Spirits is incorrect, the angels will acknowledge it so that Dee's sincere efforts to construct the book will not have been wasted.

### TFF JI PI FE

The number of Enoch's tables is not stated in the pages. Presumably they are the same as the forty-eight number/letter squares that make up Dee's Book of Tables 1, plus the first occult table that was too holy to reveal to John Dee. The last day of the fifty was probably the day of fulfillment, when Enoch's work of the previous forty-nine was brought to fruition by God. Concerning the number fifty, Cornelius Agrippa writes:

The number fifty signifies remission of sins, of servitudes, and also liberty. According to the Jewish Law, on the fiftieth year they did remit debts, and everyone did return to his own possessions. Hence by the year of Jubilee [Lev. 25:8-10] is the year of remission and pardon for the whole creation, of the intelligent and irrational. The Law also, and the commandments are declared in the same: for the fiftieth day after Israel's going forth out of Egypt, the Law was given to Moses in Mount Sinai; the fiftieth day after the resurrection, the Holy Ghost came down upon the apostles in Mount Sion; whereof also it is called the number of grace, and attributed to the Holy Ghost.

Just as God gave Moses the tablets of the commandments on the fiftieth day, so are the tables of Enoch to be perfected on the fiftieth day of his ritual working out, as the Holy Ghost descended upon the apostles of Christ fifty days after the resurrection, so are the tables of Enoch to be activated and empowered by the holy spirit on the fiftieth day.

There seems to be a connection between the number of times Enoch speaks his prayer to God, and the "hundred and fifty Lions, and spirits of wickednesse, error and deceit" that God sends among the unrighteous people to sow confusion as punishment for their misuse of

Even if you add more memory, there is not enough space  
unless you add more memory.

- 4 - [AM] 24, TRADITION

The spirit of the earth is like a  
monarch in his court of millions  
of his dominions; he is the great  
spirit to whom the jingle  
of earth's creation gives him his  
title; he sees so many more  
miserable than them who please him;  
he loves so few; pleasure and enjoyment  
are his chief aim; he never be-  
longs to any class; he is a monarch  
and law. He places himself firmly below the a-  
stronomical hierarchy of elegant beings.

At first impression, this appears contrary to much that may cause the western world which has large her descendants in the form of astrologists through the philosophers and magicians of the Greeks and Romans. The ancient Egyptians believed themselves able to command not only spirits, but gods also. This power did not extend to the First Men however. The gods commanded by the Egyptians were capable of independent actions. It was a case of the will being matched against the will of the magician.

The angels of Enoch are not independent beings but mere messengers or agents of the God of Hosts, in commanding the angels Enoch would have been in the uncomfortable position of attempting to set the will of God since any actions the angels might commit that was not of their office would be in defiance of God's will. Conversely there was no need for Enoch

o command the angels to perform their offices since they are not deities. B. 208-209.

This raises the question: who good are the tables of each land by extension, the tables of Deo) if they can only move the angels to do what would be evil? Although the angels perform their natural offices, the or no tables (the first) ought to use to be bodies it is possible to be known that angelic grace is example, a range of good - it is well known good good fortune since it is its appropriate office that the guardian angel of another that good - it is who not in his or her favor, as he or another person

It was probably the human appearance of a being whose he magic of Enoch in his present ends to the  
man of the extra offices of the angels that provoked  
God to sow the Earth with the Thors, the devils who  
ought goetic magic. Through the proliferation of goetic  
magic the original wisdom of Enoch was gradually for-  
gotten and lost from the world. At any rate, this is the  
truth preserved—Free and never by the angels.

## CHAPTER SEVENTEEN

# Enochian Magic in the Golden Dawn

### FRAULEIN SPRENGEL AND THE CIPHER MANUSCRIPT

The Hermetic Order of the Golden Dawn was a secret Rosicrucian society, modeled after Freemasonry, that flourished in England at the end of the Victorian era. It was founded in London in 1888 by three Freemasons—Samuel Liddell "MacGregor" Mathers, Dr. William Wynn Westcott, and Dr. William Robert Woodman. Woodman died in 1891, leaving the Golden Dawn to be run by Westcott and Mathers. Westcott was the solid, respectable cornerstone of the Order; Mathers its vibrant but erratic guiding star.

The genesis of the Order is said to be Woodman's discovery in 1887 of a brief occult manuscript in cipher hidden in a book shop between the pages of a book. When translated, the cipher contained the outline of the esoteric Masonic rituals and a letter by a German woman adept calling herself Fraulein Sprengel. Westcott enlisted the aid of Mathers to expand the ritual, and wrote to Sprengel, who authorized him to found an English branch of the German occult order Die Weisse Dämmerung. At least, this is the story. A more likely explanation is that the cipher manuscript was a

forgery, and Dr. Westcott cooked up the original, it was with or without the help of Mathers.

Nevertheless, the Golden Dawn was an important and unusual organization for two reasons. First it taught a complete system of practical ritual magic solidly based in the history of Western occultism. Second it admitted women members as equals. In both these innovations, daring for the day, it was influenced by Theosophical Society founded by Helena Petrovna Blavatsky in New York in 1875.

### "THE EXTRAORDINARILY DEVELOPED SYSTEM"

An important part of the advanced teachings of the Golden Dawn was Enochian magic—probably the result of research carried out by Mathers in the reading room of the British Museum Library. It is impossible to be certain about the authors of many Golden Dawn papers because they circulated anonymously among members of the order and were copied and recopied by hand. There may well have been other contributors. Since Enochian words of power appear in the mysterious cipher document, it is evident that Mathers was working on Enochian magic prior to 1887 (presuming the cipher manuscript to be Westcott's forgery and presuming it to have been forged prior to the establishment of the Isis-Uthra Temple).

FRANCIS REGARDIE, who published the order papers of the Golden Dawn between 1918-40, and who was along with his teacher Aleister Crowley, one of the men most responsible for the continuing dominance of Golden Dawn magic in modern Western occultism, regarded Enochian magic as one of the greatest achievements of the Golden Dawn.

So far as we are able to make out, however, the System created by means of the ceremonial slaying of Dr John Dee and Kelley towards the close of the 16th century (see Chapter 10) by Dee, regarding the evolution of the system, may be found in Sloane MS. 3189 (319) at the British Museum. But this is not so. Clearly that in these diaries is a rudimentary form which bears only the most distant relation to the exquisitely developed version in use by the Order. Who was responsible for the Order's scheme of the Angelic Keys—whether it was Mathers and Westcott or the Get of Rosicrucian Adepts from whom the former are supposed to have obtained their knowledge—was possessed of ingenuity and an understanding of Magic such as never was in the possession either of Dee or Kelley.

As you will have gathered from the preceding chapter, this is a very unjustified slur against Dee and Kelley, who understood very clearly those portions of Enochian magic which the angels chose to reveal. Crowley is not to be blamed for this attitude. His knowledge of Dee's manuscripts appears to have been quite limited, despite his claim to have obtained "a great deal of information" about "Enochiana" through his mediation and studies at the British Museum. Crowley, Regardie's mentor in magic, suffered from the same shadowy understanding of Dee's magical diaries, and also boasted of a much more extensive experience in the Enochian system than he actually possessed.

### WHAT THE SYSTEM CONTAINS

The Enochian magic of the Golden Dawn is almost entirely based on the English and Enochian texts of the Enochian Keys, along with a curious compound version of the four Watchtowers arranged in the pattern they

form on the Great Table of Raphael. The Black Cross is not used by the Golden Dawn to join the Watchtowers together into a single Great Table. Instead, the Watchtowers are treated as separate entities, and the letters in the Black Cross are gathered into the small square that appears in Casaubon, which is called "Golden Dawn the Tablet of Casaubon."

The Keys are used to invoke or evoke the angels whose names appear written on the four Watchtowers. The methods for extracting the names of these angels and the names of power that summon and command the angels are accurately presented, for the most part, by the Golden Dawn. The names of the Thirty Aethers, or Aeri, also appear in the Order papers, but not the names or sigils of the ninety-one geographical spirits, or Hyles, who rule the regions of the Earth. That omission is probably why Crowley evoked the Aethers, but not the tutelary genii of the Aethers.<sup>1</sup>

## WHAT THE SYSTEM OMMITS

Omitted from the Enochian magic of the Golden Dawn is any direct mention of the mystical heptarchy of planetary angels along with their tables and sigils, which form the underlying basis of all Enochian magic. No mention is made of the Table of Practice or the rest of the ritual furniture of the Table, which are derived from the heptarchical system. Nor is anything said about the central importance of a scrying stone in Enochian magic. Westcott does refer to the Sigillum Aemeth in passing when writing about the seals of the Watchtowers. This order contains five Sigillum Dei that is the Book of the Seal of the Watchtower.

— may suspect, into the knowledge of anyone else in Golden Dawn at that time, save possibly Mathers at Westcott.)

Less surprising is the silence of the Golden Dawn concerning the Enochian Book of Spirits, which is never fully described in Casaubon (probably the primary source for Golden Dawn Enochian magic). There is no mention in the Golden Dawn of the necessity for having initial contact with the angels via the Great Table through an eighteen-day ritual that employs original invocations composed by the magician. The angels are simply summoned by means of the Keys.

A notable void in the Enochian magic of the Order is the silence concerning Kelley's Great Vision of the Watchtowers, and the golden talisman constructed by Dee that depicts this vision. Neither is anything written about the vision of the Round House, although this may be forgiveable since the importance of this vision is still not understood by Enochian scholars. It should also be mentioned that the Enochian alphabet used by the Golden Dawn is far in several respects. Unfortunately the influence of the Order has been so profound over the last hundred years that these delects are universally reproduced in books about Enochian magic. As I mentioned earlier, I have corrected the alphabet in the present work.

In view of these many omissions, the reader may forgive me for wondering why Regardie was so impressed with the Enochian system of the Golden Dawn. The great virtue of this system is its consistency. Faced with many gaps in his knowledge of the original Enochian magic received by Dee and Kelley, Mathers is forced to supply his own material. It was also necessary for him to fully integrate his personal system of Enochian magic into the magic of the Golden Dawn,

which he was undoubtedly in the process of creating at the time he wrote on and created an *Egyptian* magic.

### THE MATHS OF THE PENTAGRAM

The primary model used by Mathers was a structure known as *Wheel*. In the Golden Dawn was the relationship between the four Elements and the four squares of the pentagram which is used in Golden Dawn magic to invoke or banish elemental forces. Assignments of the elements to the pentagram in turn were conditioned by the elemental associations of the four fixed signs of the zodiac. These zodiac associations are very ancient and served as the basis for Golden Dawn codings on many of the elements. If the power points of the pentagram are imagined to form a square this may be laid over the wheel of the zodiac achieving the following Golden Dawn arrangement:



Maths Model of the Pentagram

Mathers and his associates made the fundamental mistake of listing the four Watchtowers in the four corners of the square only, that appears on the four sides

of the Golden Dawn pentagram and so he listed them all the same. He chose the ordering of the Watchtowers upon the Revised Great Table of Raphael as his ruling that it and subject to the square of the pentagon on top of the Watchtowers.

The existence of a seven-line version of the Great Table when the Watchtowers occupy different positions is also mentioned in the Golden Dawn documents, though we have no knowledge as to the original Table from which it came. The seven lines that appear in the five extant examples of the Great Table are incorporated into the Golden Dawn Great Table. As a result some cells of the Golden Dawn Table have two letters some have three and some have four.

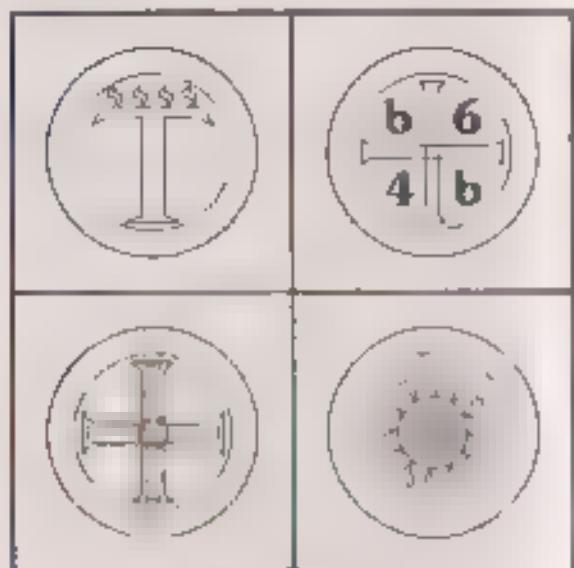
The version of the Golden Dawn Watchtowers they cannot readily be called a Great Table since they are unconnected, presented on pages 290-291 is what appears in Regis die L'Or de la Dauphine. I have allowed the inaccuracies in lettering and capitalization to stand. It is interesting to speculate what the original members of the Golden Dawn made of the apparently random capital letters in the tables. The ninety-one spirts of the Aethers, whose seven letter names are capitalized, and the angels on the Watchtowers, are never enumerated. Westcott merely writes: "Of the letters on the tables, some are written as capitals. These are the letters of certain Angels. But this is not by any means a general rule; we find instances of letters which do not concern a [related] Adeptus Major."

There is also no notice made by Mathers of letters on the Watchtowers that are inverted right to left in Decipher script. These help to break up portions of the tables. Just exactly what the inversion was is never clearly stated, except that the five or letters at the ends

## THE SEALS OF THE WATCHTOWERS

The Go-Jen Dawn developed the four seals of the corners of the Great Table, described by Kelley as "the representation of the Watchtowers" into stylized colored emblems for the Watchtowers, while retaining the essential features of the symbols. This was a standard perceptive innovation. These seals are placed large just above the separate tables of the Watchtowers that adorned Golden Dawn temples, each Watchtower in its Golden Dawn elemential colors.

The outer rim and central T on the seal of the Golden Dawn Watchtower of Air is colored yellow. The background is mauve. The outer rim and central cross along with the letters and numbers around the rim on the seal of the Watchtower of Water is blue.



Golden Dawn Watchtower Seals

background is orange. The outer rim on the seal of the Watchtower of Fire is red, moving from the center outward the concentric circles of the figure are colored green, red, green, red, green, black, etc. At the top and twelve flames around the figure are red, yellow, mauve, red, yellow, mauve, red, yellow, mauve, red, yellow, mauve, red, black. The outer rim on the seal of the Watchtower of Earth is black, clockwise from the top the arms of the cross are colored crimson, olive, black, russet; the center of the cross and the background are both white.

## "ELEMENTAL KINGS OF THE ENTIRE TABLET"

From the pattern of each of these seals, a name of power was extracted from the outermost letter ring of the four Watchtower Sigils. Each name begins at the capital T with the small 4 above it at the top of Sigilum Aemeth and proceeds by jumps, either clockwise or counterclockwise, with odd letters simply inserted where this was found necessary. Regardie wrote: "The Names yielded by the analysis of the Sigils are to be considered as the Elemental Kings of the entire tablet."<sup>10</sup> He added that each King who bears one of these names is "purely and univocally an elemental force" and should be treated with caution.

The elemental King of the Golden Dawn Watchtower of Air is Iathmeng. The actual letter formation of his name is shown here:

|    |    |    |    |   |   |
|----|----|----|----|---|---|
| 4  | 22 | 20 | 18 |   |   |
| Th | I  | A  | T  | H | M |

This is extracted simply by beginning at the top of the circle of letters and numbers around the rim of Sigilum

As you will be using a strip of paper it will be better to letter or cross it, but it is a convenience to dispel the need to make it easier to print.

The King of the Watchtower Water's oblation path, the extraction of his tablet is not so simple since it is a very long one. Consider explanation for what it is worth:

From both the given diagrams note that at the Cross points b is between 6 and 10, then 6 b and continue 6.

|    |   |   |    |   |   |
|----|---|---|----|---|---|
| 4  | 2 | o | 6  | 2 | 4 |
| Th | b | 4 | 14 | b | A |

yielding the name Thabebhyndetionum for the Water Tablet.

6 moves from g to g, Th 6, 6 spaces to 24 moves to 2 from Th. Then 6 b is performed 6 moves clockwise by 6 clockwise. When done,

The first part of Westcott's extraction is enough. However, I'm not sure what he means by moves 11...11, r. This last remaining is only 21 spaces from the uppermost 4 T. The o appears as a separator. However from the start taking 6, A, the rest proceed clockwise by 6 up to

The long of the Watchtower Water's Thah. The letters by rule of its nature given in this

|    |    |    |   |    |    |   |
|----|----|----|---|----|----|---|
| 4  | 22 | 11 | a | o  | t  | b |
| Th | 1  | A  | 5 | 10 | 11 |   |

Constitutes a word of 14 letters. According to Golden Dawn text says: Take the letters in order and proceed clockwise each row down by numbers given. This long of the Water's Thah you can do clockwise from the uppermost

which is regarded as the King of the Water tablet that contains the Water Seal. You start in this square which places you at the square containing the letter Th. You count 11 from Th clockwise, which places you at the square containing the letter b. You then go back to avoid crossing the path and now they square counterclockwise since you always end at o. Count 6 squares clockwise until you reach t. Then count 6 clockwise to likewise to reach the h.

The King of the Water's long of the Water's letters in his name are represented as:

|   |   |   |    |   |   |   |
|---|---|---|----|---|---|---|
| 6 | o | 6 | 22 | H | 6 | t |
| w | b | 8 | 1  | A | 4 |   |

W under the o is not 702 IV 3 W 813 and 6 to represent the Greek letter Omega. w applies just to the left of the uppermost o. At the center of the Sigillum Aemeth you proceed clockwise in groups of twelve in each case to reach the next symbol combination. The distance of 6 is the Golden Dawn seal of the Water. As we've seen, it is also the distance between the two gates, although set from the first gate to the second. This time there is no 300, so starting from W that begins the name.

## ENOCHIAN CHESS IN THE GOLDEN DAWN

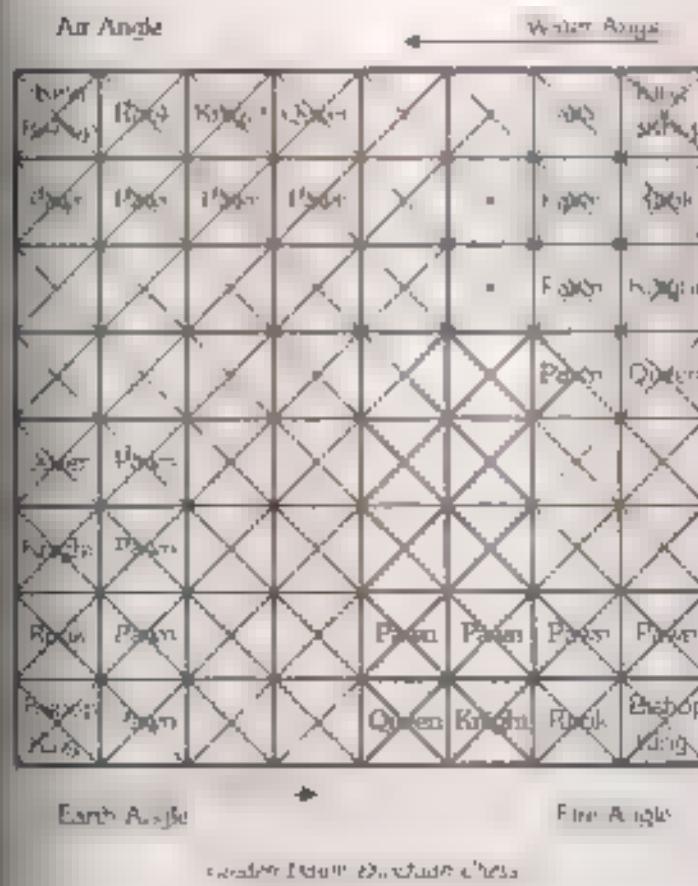
The most famous legend of chess is that it was invented by the Pharaoh Shalmaneser III in the 8th century BC. In fact, though, chess was the invention of the Persians in the 6th century AD. It is probably a purely theoretical exercise to consider who the author of the Golden Dawn's chess was, but it is interesting to note that the author of the book was a member who was known to play chess.

Although some adepts made "fusome praises  
to the deuine naturall beauty" He further avv-  
erred that these pieces he saw were "moulded and v-  
erbed in the truest and best manner never done  
elsewhere before or since."

Johnny was one of the students who were surprised to find out that the number of triangles in a regular pentagon is 10. He also found that each triangle has a different color (yellow, blue, black and red).

The pieces are Egyptian gods, and for  
the wavy men and sixteen pawns the four K.  
had no pawn. The game was in play when  
players seated on the four sides of the board  
received a queen knight with bishop and king  
as their pawns to stand before them. The  
two sides were to play with the standard white  
bishop. The examinee asked if he could set  
up the pieces in any other order or if he  
had to have them black. The king was  
placed so it the king of earth black bases and r.  
the king of water bases.

he men move the same way they do in chess  
e 1048 W 1. e4 e5 2. Nf3 Nc6 3. Bb5 a6 4. Bb2 Nf6 5. d4  
Nxe4 6. Nxe4 Bb7 7. Nc3 Nf6 8. Nf3 Nc6 9. Nc3 Nf6 10. Nf3 Nc6  
11. Nc3 Nf6 12. Nf3 Nc6 13. Nc3 Nf6 14. Nf3 Nc6 15. Nc3 Nf6 16. Nf3 Nc6  
17. Nc3 Nf6 18. Nf3 Nc6 19. Nc3 Nf6 20. Nf3 Nc6 21. Nc3 Nf6 22. Nf3 Nc6  
23. Nc3 Nf6 24. Nf3 Nc6 25. Nc3 Nf6 26. Nf3 Nc6 27. Nc3 Nf6 28. Nf3 Nc6  
29. Nc3 Nf6 30. Nf3 Nc6 31. Nc3 Nf6 32. Nf3 Nc6 33. Nc3 Nf6 34. Nf3 Nc6  
35. Nc3 Nf6 36. Nf3 Nc6 37. Nc3 Nf6 38. Nf3 Nc6 39. Nc3 Nf6 40. Nf3 Nc6  
41. Nc3 Nf6 42. Nf3 Nc6 43. Nc3 Nf6 44. Nf3 Nc6 45. Nc3 Nf6 46. Nf3 Nc6  
47. Nc3 Nf6 48. Nf3 Nc6 49. Nc3 Nf6 50. Nf3 Nc6 51. Nc3 Nf6 52. Nf3 Nc6  
53. Nc3 Nf6 54. Nf3 Nc6 55. Nc3 Nf6 56. Nf3 Nc6 57. Nc3 Nf6 58. Nf3 Nc6  
59. Nc3 Nf6 60. Nf3 Nc6 61. Nc3 Nf6 62. Nf3 Nc6 63. Nc3 Nf6 64. Nf3 Nc6  
65. Nc3 Nf6 66. Nf3 Nc6 67. Nc3 Nf6 68. Nf3 Nc6 69. Nc3 Nf6 70. Nf3 Nc6  
71. Nc3 Nf6 72. Nf3 Nc6 73. Nc3 Nf6 74. Nf3 Nc6 75. Nc3 Nf6 76. Nf3 Nc6  
77. Nc3 Nf6 78. Nf3 Nc6 79. Nc3 Nf6 80. Nf3 Nc6 81. Nc3 Nf6 82. Nf3 Nc6  
83. Nc3 Nf6 84. Nf3 Nc6 85. Nc3 Nf6 86. Nf3 Nc6 87. Nc3 Nf6 88. Nf3 Nc6  
89. Nc3 Nf6 90. Nf3 Nc6 91. Nc3 Nf6 92. Nf3 Nc6 93. Nc3 Nf6 94. Nf3 Nc6  
95. Nc3 Nf6 96. Nf3 Nc6 97. Nc3 Nf6 98. Nf3 Nc6 99. Nc3 Nf6 100. Nf3 Nc6



be same element. For example, even if that piece is to play, it necessarily adopts a pieces of another

In players play is limited two or two players by using two elemental forces that are in fact nothing to each other fire and air water and earth when someone occurs the player who is eliminated loses his move will be eliminated entirely. When the player in a team is checkmated he loses his move and has

partner continues to play in an effort to free him from the check mate. When both players on a team are checkmated simultaneously they lose and the game is over.

I have simplified the description of Enochian chess that is given in the Golden Dawn. It has numerous weird rules which, I am quite certain, would make it impossible to actually play in any satisfactory manner. Since it has nothing whatsoever to do with genuine Enochian magic, except by its name, there is no point in devoting much space to it.

### TRUE ENOCHIAN CHESS

True Enochian chess (yet to be invented) would be three-dimensional, and would play on the four Watchtowers arranged at four levels. It would employ the Enochian angels whose names appear on the Great Table as men. Each force should probably consist of the King, six Sensors, and sixteen Dispositors, with the sixteen good angels serving as pawns. The Great Table would have to be conceived as though it were wrapped back upon itself into a sphere, so that a player could move off the left edge of the eastern quarter and onto the right edge of the southern quadrant, or off the bottom edge of the northern quarter and onto the top edge of the eastern quarter.

You are invited to fit in the rest of the rules. I warn you, however, that will be no easy task. It is a far simpler matter to devise a concept for a board game such as chess. This is all the Enochian chess of the Golden Dawn is—a concept. It is a far more difficult challenge to come up with a set of rules that allow the game to be played as an equal contest to a satisfying conclusion within an agreeable length of time.

### APPENDIX A

## Enochian Book of Spirits

### A RECONSTRUCTED ENOCHIAN BOOK OF SPIRITS

In this appendix, I have attempted to reconstruct the Book of Spirits that is to be used to summon and establish a communication with the angels of the Great Table during the initial eighteen-day working. I have used the structure of the Original Great Table of the Watchtowers as the basis for these invocations because I am presenting the original Enochian magic of Dee and Kelley. Any one who has understood the exposition of the Great Table previously given can, with little difficulty, alter the text and ordering of the invocations and the spelling

the spirit names to reflect the structure of my own Restored Great Table or (though I do not recommend it) the structure of the Great Table of Raphael.

In this work, I have placed the third cycle of the Dispositors and good angels on the northern subquarters. It would seem more rational to place the cycles successively in a circle clockwise, east, south, west, north; however, it is clear from the Original Table and the vision of the Round House that the angels intended the sides of the subquarters to be arranged in two rows in the order east, south, north, west. This in spite of the fact that the individual subquarters of each cycle around the Great Table are unfolded in the order east, south, west, north.

This contradiction between the way the cycles are followed around the Great Table (east, south, north, west, and the way the individual subquarters in each cycle are subjoined, east, south, west, north) makes no sense to me. However I have decided not to second-guess the angels on this matter. The arrangement of the subquarters and their four cycles of four are presented as they were delivered by Ave to Dee. For a better understanding of this distinction, see the diagram of the four cycles of the Keys in Chapter Fourteen, which shows the same arrangement.

It should be noted that the Enochian letter V stands for both U and V in English. Therefore these English letters may be interchanged in the names of the angels where this aids the pronunciation of the names. You compare the names of the angels below with the letters on the Original Great Table (which I have not altered, except to correct errors) you will see when I have made this substitution. Generally, I have substituted U in place of V when there is no adjacent vowel or when the ease of vibrating the name is greatly improved.

These invocations should be written or typed out by the magician on clean paper, and then bound into the form of a book. Alternatively, they may be written by hand in a new bound journal of blank pages. It is also a good idea to include a table containing all the names of God and the angels in each invocation before the text of that invocation, as Dee did in his own version of the Book of Spirits. One of the reasons is that it allows the inclusion in the book of the names of the evangels, or cacourations, formed of three letters. These names are composed of two letters from under the arms of the lesser crosses coupled with a prefatory letter from the Black Cross on the same line of the Great

Table. The names of these demons are not to be voiced in the invocations, but the angels do not expressly forbid that they be written in the book. Dee lists them in his tables.

It is usually the practice in ritual magic to memorize the text of invocations prior to the ritual in which they are to be used. This is always the best course. However these Enochian invocations are quite complex. Since the Book of Spirits obviously was intended to play a central role in the invocations, it will be acceptable to the angels if the magician reads the text from the book he or she has made. In either case, the book should always be present during the invocations. Each invocation is read three times on its own day: once at sunrise, once at noon, and once at sunset.

These readings must be done in a holy place, a place that has been ritually cleansed and consecrated to its purpose. A flame should be kept burning on the Table of Practice during the invocations. The Table may be used as an altar during ritual as well as a support for the scrying stone. The magician should be dressed in clean white linen, and be physically and mentally pure in the magical sense. A cleansing prayer is recommended before each speaking of an invocation.

A large representation of the Great Table of the Watchtowers that corresponds with the structure of the invocations should also be present. You may wish to adopt the Golden Dawn practice of dividing the Great Table into individual Watchtowers and hanging these on the walls of the ritual chamber in the four directions. Or you may prefer to use my own Enochian cube, a cubic representation of the Great Table that I suggested for Gerald and Betty Schueler's *The Angels' Message to Humanity*. See the Schuelers' book for a description of

is making, if the cube is employed. It should be placed on the Table of Practice during the invocations.

It may be that the Book of Spirits is to be used only on the eighteen days of the initial invocation. Its primary purpose is to call forth the angels so that they can be induced to write their signs or signatures in the Book of Silvered Leaves, using the body of the magick as their writing instrument. On this subject the angel Ave tells Dee:

Ave. You must never use the *Liber Garrodii* after the name only, neither the book.

Kelley. To what end is the book made then, if it be not to be used after?

Dee. It is made for to be used that day only.

Notice that it is Dee who says the book is to be used only on the nineteenth day of the working, not Ave. The angel says the book and the special linen garment are to be used only once, but this may mean only during the period of the working. Certainly it would seem necessary to refer to the invocations in the Book of Spirits on successive days. Perhaps the linen garment that is worn on the day of consummation may also be worn on the eighteen days of invocation, but never after the working is completed.

Nor is it completely clear which book Ave refers to at though Dee and Kelley seem to assume that the angel is talking about the Book of Spirits, Ave may mean that the Book of Silvered Leaves is to be used only once, so he can let the invoked angels imprint their signs upon it. If this is so, then no restriction is placed by the angel on the use of the Book of Spirits.

You will find it easier to comprehend the overall pattern of the Book of Spirits in this appendix if you refer

to the table near the beginning of Chapter Thirteen which shows the offices of the various classes of angels on a Watchtower. These groups and their works are the same on all four Watchtowers, but the angels of each Watchtower only function in the corresponding quarter of the earth.

Some Neopagan practitioners may object to the overtly Christian content of these invocations. They are free to compose their own set of invocations that do not mention the Hebrew names of God or the name of Christ. However, they should consider that Enochian magic functions within the context of Christianity and makes extensive use of Christian, Gnostic, and Kabballistic symbolism. Indeed, it is scarcely possible to understand Enochian magic without a knowledge of the myths and magic of the Old and New Testaments, as I have demonstrated in my book *Tetragrammaton*. I used as my models Dee's own invocations in *Liber Scientiae* and the prayer of Enoch delivered to Dee by the angel Ave, which I quoted in full in Chapter Sixteen. These paradigms are responsible for the Christian tone.

In composing the following original invocations, I hope that I have managed to do a better job than Dee, and that Ave would not tell me, as he told Dee, "My brother, I see thou dost not understand the mystery of this Book." However, only time and repeated use will prove the worth, or lack of worth, of these invocations.

| ANGELS OF THE FIRST DAY |                                  |              |
|-------------------------|----------------------------------|--------------|
| Quarter                 | Ruling Name                      | Names of God |
| East                    | Adonai Sabaoth, ORO, IBAH, AOZIM |              |

## INVOCATION OF THE FIRST DAY: BANNERS OF THE EAST

Adonai Sabaoth, Lord of Hosts, the fountain of true wisdom, who opens the mysteries of being and not be who knows the imperfections and inner darkness men, I, \_\_\_\_\_, a fragile vessel of the making of your hands, stand here before you and call upon your name am less than the sand before your mountain. I am less than the torments in the springtime before the weaker and unknown waves of your sea. Yet I call upon your name, and in your name I am become mighty.

Light my soul and make me a seer of visions that may see your creatures who are the glory of your countenance. I will praise your names and magnify your works among them. Those who lift their hearts to you in the east ascend by one gate, and through that gate descend your appointed messengers, for we have one God, all one beginning from you, and all acknowledge you the sole Creator.

I offer and dedicate this table of the Watchtower of the East unto you, and unto your holy angels whose names appear inscribed upon this table and written this book, desiring their presence in and through the holy parties of the east, ORO, IBAH, AOZIM, and other names having dominion in the east. Let it please your Angels to dwell with me, that I may dwell with them to rejoice with me, that I may rejoice with them; to inter unto me, that I may magnify your names among the

As you are the light and comfort to your angels, so are they my light and comfort in your names, as it causes them to receive what you offer so also I receive with pleasure what they offer unto me; even as they prescribe no laws unto you, O Lord, so shall I prescribe no laws unto them.

Behold, when I call upon them in your names that are in the Watchtower of the East let it be unto me in the same as unto the true servant of the Highest. Let them manifest to me in the eastern regions at whatever time or circumstance and by whatever words I call them So also for the servant when I bid them depart. Let them go for me as for the servant of the Lord.

Behold, O Lord, the true light and comfort of the world, the ruler of the heavens, I offer this table of the Watchtower of the East unto you. Command it according to your pleasure. By the Father, the Son, and the Holy Ghost. Amen. Amen. Amen.

| ANGELS OF THE SECOND DAY |                                 |              |
|--------------------------|---------------------------------|--------------|
| Quarter                  | Ruling Name                     | Names of God |
| South                    | Adonai Malekh, RUL, DIAL, HETLA |              |

## INVOCATION OF THE SECOND DAY: BANNERS OF THE SOUTH

Adonai Malekh, Lord and King, the fountain of true wisdom, who opens the mysteries of being and not being, who knows the imperfections and inner darkness

of men. I, \_\_\_\_\_, a fragile vessel of the making of your hands, stand here before you and call upon your name. I am less than the sand before your mountain. I am less than the torrents in the springtime before the wonderful and unknown waves of your sea. Yet I call upon your name, and in your name I am become mighty.

Light my soul and make me a seer of visions, that I may see your creatures who are the glory of your countenance. I will praise your names and magnify your works among them. Those who lift their hearts to you in the south ascend by one gate, and through that gate descend your appointed messengers, for we have one God, all one beginning from you, and all acknowledge you the sole Creator.

I offer and dedicate this table of the Watchtower of the South unto you, and unto your holy angels whose names appear inscribed upon this table and written in this book, deeming their presence in and through your holy names of the south, MOR, DIAL, HCTGA, and your other names having dominion in the south. Let it please your angels to dwell with me, that I may dwell with them, to rejoice with me, that I may rejoice with them to minister unto me, that I may magnify your name among them.

As you are the light and comfort to your angels, so are they my light and comfort in your names; as it pleases them to receive what you offer, so also I receive with pleasure what they offer unto me, even as they prescribe no laws unto you, O Lord, so shall I prescribe no laws unto them.

Behold, when I call upon them in your names that are in the Watchtower of the South, let it be unto them mercy as unto the true servant of the Highest. Let them forgive me in the southern regions at whatever time

or circumstance, and by whatever words, I call them. So also let them depart when I bid them depart. Let them do for me as for the servant of the Law!

Behold O Lord, the true light and comfort of the world, the ruler of the heavens, I offer this table of the Watchtower of the South unto you. Command it according to your pleasure. By the Father, the Son, and the Holy Ghost. Amen. Amen. Amen.

#### ANGELS OF THE THIRD DAY

| Quarters | Ruling Name    | Names of Angels |
|----------|----------------|-----------------|
| West     | Elohim Sabauth | MIPH ARSI GA    |

#### INVOCATION OF THE THIRD DAY BANNERS OF THE WEST

Elohim Sabauth, God of Hosts, the fountain of true wisdom, who opens the mysteries of being and not being who knows the imperfections and inner darkness of man. I, \_\_\_\_\_, a fragile vessel of the making of your hands stand here before you and call upon your name. I am less than the sand before your mountain. I am less than the torrents in the springtime before the wonderful and unknown waves of your sea. Yet I call upon your name, and in your name I am become mighty.

Light my soul and make me a seer of visions, that I may see your creatures who are the glory of your countenance. I will praise your names and magnify your works among them. Those who lift their hearts to you

in the West ascend by one gate, and through that gate descend your appointed messengers, for we have all one God, all one beginning from you, and all acknowledge you the sole Creator.

I offer and dedicate this table of the Watchtower of the West unto you, and unto your holy angels whose names appear inscribed upon this table and written in this book, desiring their presence in and through your holy names of the west: MPH, ARSL, CAIOL, and your other names having dominion in the west. Let it please your angels to dwell with me, that I may dwell with them to rejoice with me, that I may rejoice with them to ransom me unto me, that I may magnify your names among them.

As you are the light and comfort to your angels, so are they thy light and comfort in your names; as it pleases them to receive what you offer, so also I receive with pleasure what they offer unto me; even as they prescribe no laws unto you, O Lord, so shall I prescribe no laws unto them.

Behold, when I call upon them in your names that are in the Watchtower of the West, let it be unto me in mercy as unto the true servant of the Highest. Let them manifest to me in the western regions at whatever time or in whatsoever place, and by whatever words I call them. So also let them depart when I bid them depart. Let them do for me as for the servant of the Lord.

I beheld, O Lord, the true light and comfort of the world, the ruler of the heaven is, I offer this table of the Watchtower of the West unto you. Command it according to your pleasure. By the Father, the Son, and the Holy Ghost. Amen. Amen. Asten.



#### ANGELS OF THE FOURTH DAY

| Quarter | Ruling Name    | Names of God    |
|---------|----------------|-----------------|
| North   | ELAH YAA-DAATH | OIP-TEAA, PDDCE |

#### INVOCATION OF THE FOURTH DAY BANNERS OF THE NORTH

Eloah Ya-Daath. Manifest God, the fountain of true wisdom, who opens the mysteries of being and not being, who knows the imperfections and inner darkness of men. I, \_\_\_\_\_ a fragile vessel of the making of your hands, stand here before you and call upon your name. I am less than the sand before your mountain. I am less than the torrents in the springtide before the wonderful and unknown waves of your sea. Yet I call upon your name, and in your name I am become mighty.

Light my soul and make me a seer of visions, that I may see your creatures who are the glory of your countenance, and praise your names and magnify your works among them. Those who lift their hearts to you in the north ascend by one gate, and through that gate descend your appointed messengers, for we have all one God, all one beginning from you, and all acknowledge you the sole Creator.

I offer and dedicate this table of the Watchtower of the North unto you, and unto your holy angels whose names appear inscribed upon this table and written in this book, desiring their presence in and through your holy names of the north: OIP-TEAA, PDDCE. Call your other names having dominion in the north. Let it please your angels to dwell with me, that I may dwell with them to rejoice with me, that I may rejoice with them, to ransom me unto me, that I may magnify your names among them.

As you are the light and comfort to your angels,  
are they my light and comfort in your names.  
Please them to receive what you offer, so also I  
will pleasure what they offer unto me, even as  
you prescribe no laws unto you, O Lord, so shall I pre-  
scribe no laws unto them.

Behold when I call upon them in your name  
are in the Watchtower of the North, let it be unto  
mercy as unto the true servant of the Highest. Let  
manifest to me in the northern regions all whatever  
or circumstance, and by whatever words, I call them  
also let them depart when I bid them depart. So  
do for me as for the servant of the Lord.

Behold, O Lord, the true light and comfort  
of the world, the ruler of the heavens, I offer this Table to  
the Watchtower of the North unto you. Command it ac-  
cording to your pleasure. By the Father, the Son, and  
Holy Ghost. Amen. Amen. Amen.

| ANGELS OF THE FIFTH DAY |             |         |
|-------------------------|-------------|---------|
| Quarter                 | Iuring Name | Senior  |
| East                    | Balaava     | Abiorn  |
|                         | Balaavh     | Habiron |
| South                   | Iezhhca     | Audrom  |
|                         | Iezhhch     | Lairdom |
| West                    | Kuagios     | Stahpmi |
|                         | Rang si     | Laraphm |
| North                   | Eldipria    | Aetpho  |
|                         | Enigma      | Aetphio |

#### INVOCATION OF THE FIFTH DAY: SENIORS OF SPIRIT, LEFT

You four Seniors who stand in the Watchtowers upon the  
left side of the pillar of the Son and the Father in the name of God who is both one and  
three! Call upon you to manifest yourselves  
You in the Watchtower of the East who are Abiorn, the  
minister of mercy by God the Son, I call upon in the  
name of mercy Balaava, but when you are Habiron, the  
minister of severity by God the Father, I call upon you  
in the name of severity Balaavh

You in the Watchtower of the South who are  
Audrom, the minister of mercy by God the Son, I call upon in the  
name of mercy Iezhhca, but when you are Lairdom, the  
minister of severity by God the Father, I call upon you  
in the name of severity Iezhhch!

You in the Watchtower of the West who are Stahpmi  
the minister of mercy by God the Son, I call upon in the  
name of mercy Kuagios, but when you are Laraphm, the  
minister of severity by God the Father, I call upon you  
in the name of severity Rang si!

You in the Watchtower of the North who are Aetpi, the minister of mercy by God the Son, I call upon in the name of mercy Elapna, but when you are Aetpiu, minister of severity by God the Father, I call upon you by the name of severity Ed pna.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner, and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of you that falls within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

| ANGELS OF THE SIXTH DAY |             |         |
|-------------------------|-------------|---------|
| Quarter                 | Ruling Name | Second  |
| East                    | Edipna      | Aetpi   |
| South                   | Lapha       | Aetpiu  |
| West                    | Ragios      | Adoebel |
| North                   | Elapna      | Adoebel |

### INVOCATION OF THE SIXTH DAY SENIORS OF THE SON, ABOVE

You four Seniors who stand on the Watchtowers upon the line of the Son above the line of holy Spirit, in the name of God who is both one and three. I

call upon you to manifest yourselves

You in the Watchtower of the East who are Adoebel, the minister of mercy by God the Son, I call upon in the name of mercy Basaria.

You in the Watchtower of the South who are Adzior, the minister of mercy by God the Son, I call upon in the name of mercy Lezhica.

You in the Watchtower of the West who are Sa inou, the minister of mercy by God the Son, I call upon in the name of mercy Raagios.

You in the Watchtower of the North who are Adoebel, the minister of mercy by God the Son, I call upon in the name of mercy Edipna.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner, and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of you that falls within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

| ANGELS OF THE SEVENTH DAY |             |          |
|---------------------------|-------------|----------|
| Quarter                   | Ruling Name | Senior   |
| NE                        |             | Haozpi   |
| SW                        |             | Abaozpi  |
| SE                        |             | Balarivh |
| NO                        |             | Edprima  |
|                           |             | Araozpi  |

### INVOCATION OF THE SEVENTH DAY SENIORS OF THE FATHER, ABOVE

You four Seniors who stand in the Watchtowers upon the side of the Father above the line of holy Spirit in the name of God who is both one and three  
call upon you to manifest yourselves

You in the Watchtower of the East who are Hymorda, the minister of severe judgement by God the Father, I call upon in the name of judgement Balarivh

You in the Watchtower of the South who are Abaozpi, the minister of severe judgement by God the Father I call upon in the name of judgement Izbbel

You in the Watchtower of the West who are Haozpi, the minister of severe judgement by God the Father I call upon in the name of judgement Kaagm

You in the Watchtower of the North who are Aundood, the minister of severe judgement by God the Father, I call upon in the name of judgement Edprima

I say to you all descend through the gates I am prepared for your passage and dwell with me. Be manifest unto me in what manner and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully

and in a perfect manner whatever task I require of you that falls within your office. Be a light and comfort unto me for I am the true servant of the Highest, who is the King of heaven and the comfort of the world. Amen  
Amen Amen

| ANGELS OF THE EIGHTH DAY |             |          |
|--------------------------|-------------|----------|
| Quarter                  | Ruling Name | Senior   |
| East                     | Bardish     | Haozpi   |
|                          | Balaiva     | Abaozpi  |
| South                    | Le'ebri     | Haozpi   |
|                          | Ibbira      | Abaozpi  |
| West                     | Reaper      | Izbbel   |
|                          | Rugor       | Sigaris  |
| North                    | Folprima    | Audooke  |
|                          | Edprima     | Arapdore |

### INVOCATION OF THE EIGHTH DAY SENIORS OF THE FATHER, RIGHT

You four Seniors who stand in the Watchtowers upon the side of Spirit to the right side of the pillar of the Son and the Father, in the name of God who is both one and three, I call upon you to manifest yourselves  
You in the Watchtower of the East who are Haozpi, the minister of severity by God the Father, I call upon in the name of severity Balarivh, but when you are Abaozpi the minister of mercy by God the Son, I call upon you in the name of mercy Araozpi

You in the Watchtower of the South who are Ith  
the minister of severity by God the Father, I call upon  
the name of severity Izabel, but when you are A in  
the minister of mercy by God the Son, I call upon  
by the name of mercy Izhba

You in the Watchtower of the West who are Ix  
the minister of severity by God the Father, I call upon  
the name of severity Raagios, but when you are S in  
the minister of mercy by God the Son, I call upon  
by the name of mercy Raagios

You in the Watchtower of the North who are  
Aapdoce, the minister of severity by God the Father  
upon in the name of severity Edipma, but when you  
Aapdoce, the minister of mercy by God the Son  
upon you by the name of mercy Edipma

I say to you all descend through the gates I have  
prepared for your passage and dwell with me. Be man-  
fest unto me in what manner and by what words  
at what time I call you so that I may magnify the name  
of God among you. Be my teachers and guides in  
knowledge of all human affairs, and execute justice  
and in a perfect manner whatever task I require or  
that falls within your office. Be a light and comfort  
me, for I am the true servant of the Highest, who is  
light of heaven and the comfort of the world. Amen  
Amen. Amen.



| ANGELS OF THE NINTH DAY |             |           |
|-------------------------|-------------|-----------|
| Hour                    | Ruling Star | Sign      |
| 1                       | Uranus      | Capricorn |
| 2                       | Saturn      | Aquarius  |
| 3                       | Mercury     | Pisces    |
| 4                       | Venus       | Aries     |

#### INVOCATION OF THE NINTH DAY SENIORS OF THE FATHER Rule

You four seniors who stand in the Watchtowers upon  
the line of the Father below the line of holy Spirit to the  
name of God who is born one and three . . .  
all upon you to command yourselves

You in the Watchtower of East who are Hiptoga,  
the minister of severe judgement by God the Father, I  
call upon in the name of judgement Raagios

You in the Watchtower of the South who are Ith  
the minister of severe judgement by God the Father, I  
call upon in the name of judgement Izabel

You in the Watchtower of the West who are Izhba  
the minister of severe judgement by God the Son, I  
call upon in the name of judgement Raagios

You in the Watchtower of the North who are Ar in  
the minister of severe judgement by God the Son, I  
call upon in the name of judgement Edipma

I say to you all descend through the gates I have  
prepared for your passage and dwell with me. Be man-  
fest unto me in what manner and by what words and  
at what time I call you so that I may magnify the name  
of God among you. Be my teachers and guides in the  
knowledge of all human affairs and execute justice  
and in a perfect manner whatever task I require of you

that fair within your office. Be a light and comfort me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

| ANGELS OF THE TENTH DAY |             |         |
|-------------------------|-------------|---------|
| Quarter                 | Ruling Name | Bentor  |
| East                    | Bataiva     | Autotar |
| South                   | Iezhhca     | Acmbutu |
| West                    | Raaglos     | Sosaznl |
| North                   | Uogima      | Anudor  |

#### INVOCATION OF THE TENTH DAY SENIORS OF THE SON, BELOW

You four Seniors who stand in the Watchtowers upon the line of the Son below the line of holy Spirit, in the name of God who is both one and three. I call upon you to manifest yourselves.

You in the Watchtower of the East who are Autotar, the minister of mercy by God the Son, I call upon in the name of mercy Bataiva.

You in the Watchtower of the South who are Acmbutu, the minister of mercy by God the Son, I call upon in the name of mercy Iezhhca.

You in the Watchtower of the West who are Sosaznl, the minister of mercy by God the Son, I call upon in the name of mercy Raaglos.

You in the Watchtower of the North who are Anudor, the minister of mercy by God the Son, I call upon in the name of mercy Uogima.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner and by what words and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of you that falls within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

| AN-ELLS OF THE ELEVENTH DAY |       |                                |            |                |                 |
|-----------------------------|-------|--------------------------------|------------|----------------|-----------------|
| Col.                        | Row   | Divining Number                | Dispositor | From the Cross |                 |
| East                        | Erzla | Rzla<br>Zlar<br>Larz<br>Arzl   | Erzla      | YOD-H          | Mithiel<br>An-N |
| South                       | Eboza | Boza<br>Ozab<br>Zabo<br>Aboz   | Eboza      | A              | An-NI           |
| West                        | Ajaad | Tada<br>Aadi<br>Adta<br>Djaad  | Ajaad      | C              | N/A             |
| North                       | Adopu | Dopa<br>Opad<br>Pado<br>[ Adop | Adopu      | N              | NIAO            |

## INVOCATION OF THE ELEVENTH DAY DISPOSITORS OF JOINING

You between Dispositors who stand above the arms of the eastern lesser crosses of the four Watchtowers are potent and skilled in the joining together and separation of natural substances. In the name of God who is both one and three. I \_\_\_\_\_ call upon you to manifest yourseves.

You four lights of understanding and truth who dwell in the watchtower of the East, standing above the arms of the lesser cross of the east, and have your office in the

easterly part of the world, Rzla, Zlar, Larz and Arzl, I call upon you in the fourfold name of the cross IAO, and in the name of God particular to your office, Erzla

You four lights of understanding and truth who dwell in the Watchtower of the South, standing above the arms of the lesser cross of the east, and have your office in the southerly part of the world, Boza, Ozab, Zabo and Aboz, I call upon you in the fourfold name of the cross An-N, and in the name of God particular to your office, Eboza.

You four lights of understanding and truth who dwell in the Watchtower of the West, standing above the arms of the lesser cross of the east, and have your office in the westernly part of the world, Tada, Aadi, Adta and Djaad, I call upon you in the fourfold name of the cross ONIA, and in the name of God particular to your office, Ajaad.

You four lights of understanding and truth who dwell in the Watchtower of the North, standing above the arms of the lesser cross of the east, and have your office in the northerly part of the world, Dopa, Opad, Pado and Adop, I call upon you in the fourfold name of the cross NIAO, and in the name of God particular to your office, Adopu

I say to you all, descend through the gates I have provided for your passage and dwell with me in harmony Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the arts of conjuring and incensing, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen

| ANGELS OF THE TWELFTH DAY |             |                               |                 |
|---------------------------|-------------|-------------------------------|-----------------|
| Quarter                   | Ruling Name | Dispensator                   | Name in Crosses |
| East                      | Raphael     | Yod<br>Re<br>Raph<br>A<br>P   | I ANU           |
|                           |             | Ephra                         | A ANUT          |
| South                     |             |                               |                 |
| West                      | Ardith      | Tdim<br>Dimit<br>Mid<br>Mord  | N NULA          |
|                           |             |                               |                 |
| North                     | Aanaa       | Aanaa<br>Naan<br>Aaan<br>Aana | I ULAN          |

### INVOCATION OF THE TWELFTH DAY: DISPOSITORS OF TRANSPORTING

You sixteen Dispositors who stand above the arms of the southern lesser crosses of the four Watchtowers and are potent and skilled in transporting from place to place, in the name of God who is both one and three I

call upon you to manifest yourselves

You four lights of understanding and truth who dwell in the watchtower of the East, standing above the arms of the lesser cross of the south, and have your office in the eastern part of the world. Ulpa, Tpau, Raut and Autp, I

call upon you in the fourfold name of the cross LANU, and in the name of God particular to your office, Eutpa

You four lights of understanding and truth who dwell in the Watchtower of the South, standing above the arms of the lesser cross of the south, and have your office in the southern part of the world. Plira, Hrap, Raph and Aphr, I call upon you in the fourfold name of the cross ANU L, and in the name of God particular to your office Ephra

You four lights of understanding and truth who dwell in the Watchtower of the West, standing above the arms of the lesser cross of the south, and have your office in the western part of the world, Tdim, Dimit, Imid and Mid, I call upon you in the fourfold name of the cross NULA, and in the name of God particular to your office, Ardith.

You four lights of understanding and truth who dwell in the Watchtower of the North, standing above the arms of the lesser cross of the south, and have your office in the northern part of the world. Anaa, Naan, Aaan and Aana, I call upon you in the fourfold name of the cross ULAN, and in the name of God particular to your office, Aanaa.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you so that I may magnify the name of God among you. Be my teachers and guides in the arts of transporting from place to place, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen

| ANGELS OF THE THIRTEENTH DAY |             |                              |                |      |
|------------------------------|-------------|------------------------------|----------------|------|
| Quarter                      | Ruling Name | Dispositors                  | From the Cross |      |
| East                         | Hcnbr       | Cnbr<br>Nbrc<br>Brcb<br>Rcbr | A              | ACM. |
| South                        | Hroan       | Bren<br>Tauf<br>Agnm<br>Nroa |                | UACM |
| West                         | Pmagl       | Magi<br>Aglm<br>Glna<br>Lmag | M              | SMAL |
| North                        | Ppsac       | Psac<br>Sarp<br>Arpa<br>Cjsa | S              | UACM |

### INVOCATION OF THE THIRTEENTH DAY: DISPOSITORS OF THE SCIENCES

You sixteen Dispositors who stand above the arms of the northern lesser crosses of the four Watchtowers are ye potent and skilled in the mechanical arts and sciences in the name of God who is both one and three.

call upon you to man test yourselves

You four lights of understanding and truth who dwelt in the Watchtower of the East, standing above the arms of the lesser cross of the north, and have your office in the eastern part of the world, Cnbr, Nbrc, Bren and Rcbr. I

call upon you in the fourfold name of the cross ACM and in the name of God particular to your office, Hcnbr

You four lights of understanding and truth who dwell in the Watchtower of the Sun, standing above the arms of the lesser cross of the north, and have your office in the southern part of the world. Rcsa, Am, Aglm and Nroa call upon you in the fourfold name of the cross UACM and in the name of God particular to your office, Hroan

You four lights of understanding and truth who dwell in the Watchtower of the West, standing above the arms of the lesser cross of the north, and have your office in the western part of the world, Magl, Aglm, Glna and Lmag. I call upon you in the fourfold name of the cross SMAL and in the name of God particular to your office, Pmagl

You four lights of understanding and truth who dwell in the Watchtower of the North, standing above the arms of the lesser cross of the north, and have your office in the northern part of the world, Psac, Sarp, Arpa and Cjsa. I call upon you in the fourfold name of the cross UACM, and in the name of God particular to your office, Ppsac

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be my testaments to all senses in what manner and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the mechanical arts and sciences and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort to me and give me the want of the Highest who is beyond all hearing and the comfort of the world. Amen. Amen. Amen

| AN ALIAS OF THE FOURTH DAY |            | REVENGE DAY                |                |
|----------------------------|------------|----------------------------|----------------|
| Quarter                    | Reign Name | Responsibility             | From the Cross |
| North                      | Hxgdr      | Sy, I<br>Sek<br>Sek<br>Sek | A<br>A & R     |
| East                       |            | 78                         |                |
| South                      |            | Am<br>Chana<br>Mao         | S<br>SRA       |
| West                       | Pnrx       | Nrx<br>Lrxn<br>Rnx<br>Xnx  | I<br>RAS       |
| North                      | Pziza      | Zaz<br>Zaz<br>Zaz<br>Aziz  | R<br>RAS       |

### INVOCATION OF THE FORTY-EIGHTH DAY DISPOSSESSES OF SORROWS

THE FORTY-EIGHTH DAY IS NOW COMING UPON THE CROSS OF A WHOLE DAY, AND IS USED AT THE EAST WATCHTOWER, AND I PREFER THAT YOU USE IT IN THE EAST, IN THE EASTERN SECTORS, IN THE NORTHERN PART, AND THE SOUTHERN PART, IN THE WEST, IN THE WESTERN SECTORS, IN THE WESTERN PART, AND THE SOUTHERN PART.

YOU ARE TO USE IT IN THE EAST WATCHTOWER, AND I SAY TO YOU, IN THE EAST, STANDING ABOVE THE ARM OF THE LESSER CROSS OF THE WEST, AND HAVE YOUR OFFICE IN THE EASTERN PART OF THE WORLD, Xgzd, Gzdx, Zdg and Ddg.

I SAY UPON YOU IN THE FOURFOLD NAME OF THE CROSS ASHT, AND IN THE NAME OF GOD PARTICULAR TO YOUR OFFICE Hxgdr.

YOU FOUR LIGHTS OF UNDERSTANDING AND TRUTH WHO DWELL IN THE WATCHTOWER OF THE SOUTH, STANDING ABOVE THE ARMS OF THE LESSER CROSS OF THE WEST, AND HAVE YOUR OFFICE IN THE SOUTHERN PART OF THE WORLD, Izupp, Amor, Chana and Mao. I SAY UPON YOU IN THE FOURFOLD NAME OF THE CROSS SIRA, AND IN THE NAME OF GOD PARTICULAR TO YOUR OFFICE, Sira.

YOU FOUR LIGHTS OF UNDERSTANDING AND TRUTH WHO DWELL IN THE WATCHTOWER OF THE WEST, STANDING ABOVE THE ARMS OF THE LESSER CROSS OF THE WEST, AND HAVE YOUR OFFICE IN THE WESTERN PART OF THE WORLD, Nirx, Lrxn, Rnx and Xnx. I SAY UPON YOU IN THE FOURFOLD NAME OF THE CROSS IRAS, AND IN THE NAME OF GOD PARTICULAR TO YOUR OFFICE, Pnrx.

YOU FOUR LIGHTS OF UNDERSTANDING AND TRUTH WHO DWELL IN THE WATCHTOWER OF THE NORTH, STANDING ABOVE THE ARMS OF THE LESSER CROSS OF THE WEST, AND HAVE YOUR OFFICE IN THE NORTHERN PART OF THE WORLD, Ziza, Izaz, Zazi and Aziz. I SAY UPON YOU IN THE FOURFOLD NAME OF THE CROSS RASI, AND IN THE NAME OF GOD PARTICULAR TO YOUR OFFICE, Pziza.

I SAY TO YOU ALL, DESCEND THROUGH THE GATES I HAVE PREPARED FOR YOUR PASSAGE AND DWELL WITH ME IN HARMONY. BE MINDFUL UNTO MY SENSES, I WANT THEM NOT WITH WHAT WORDS, AND AT WHAT TIME CAN YOU SO THAT THEY PROFOUNDLY HE NAME OF GOD AMONG YOU. BE MY TEACHERS AND TEACH IN THE ARMS OF DISSEVILIT, IN PARADISE, AND IN THE JEWELRY AND IN A PERFECT MANNER WHO EVER SERVED ME. I REQUEST OF YOU THAT AS WELL AS YOU APPROACHED ME, BE ANGEL AND COME TO ME IN THE ARMS OF THE EIGHTH WHENCE THE AGITATION COMES IN THE MIND OF THE WORLD. AMEN. AMEN. AMEN.

| ANGELS OF THE FIFTEENTH DAY |                       |                           |                       |                              |
|-----------------------------|-----------------------|---------------------------|-----------------------|------------------------------|
| Quarter                     | Invoking & Commanding | Good Angels               | Invoking & Commanding | Evil Angels                  |
| East                        | DHODQ                 | CZONR                     | OLOUDI                | NZ<br>Aza<br>Am<br>Ra<br>Pho |
|                             | ARDZA                 | SIGAR                     | AZDRA                 |                              |
|                             |                       | Enz                       |                       |                              |
| South                       | ANGEL                 | Agra<br>Or(p)an           | OPRINA                | Ra<br>Adi<br>Rra<br>Plu      |
|                             | UNNAX                 | Izarr<br>Rada, R          | IXANNI                |                              |
|                             |                       |                           |                       |                              |
| West                        | OLGOTA                | Talgoco [ATOGLO]<br>Nhodd |                       | Mra<br>Jnh<br>Lpa<br>Rsa     |
|                             | OALCO                 | Patax<br>hualiz           | OCLAO                 |                              |
|                             |                       |                           |                       |                              |
| North                       | XOALMR                | Opam                      | RMLAQ                 | Mop<br>Cap<br>Csc<br>Hua     |
|                             | OLDAK                 | Apesi<br>Scia             | CADT                  |                              |
|                             |                       | Vasg                      |                       |                              |

### INVOCATION OF THE FIFTEENTH DAY ANGELS OF MEDICINE

You sixteen good angels who stand beneath the arm of the eastern lesser crosses of the four Watchtowers and are potent and skilled in the teaching of medicine and the curing of diseases, in the name of God who hath one and three, I call upon you to manifest yourselves.

You four good angels of light who dwell in the Watchtower of the East, serving the lesser cross of the east, and have your office in the eastern part of the

world, Czona, Tbit, Sias and Fmnd, I call upon you in the sixfold name of the pillar of your cross, Idigo, that you show yourselves and manifest perceptibly to my awareness, I command you in the fivefold name of the beam of your cross, Andza, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Czons, Toit, Sigas and Fmond.

You four good angels of light who dwell in the Watchtower of the South, serving the lesser cross of the east, and have your office in the southern part of the world, Aira, Orpnn, Rson and Iznr, I call upon you in the sixfold name of the pillar of your cross, Angpal, that you show yourselves and manifest perceptibly to my awareness, I command you in the fivefold name of the beam of your cross, Unnax, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Agra, Orpmn, Rson and Iznr.

You four good angels of light who dwell in the Watchtower of the West, serving the lesser cross of the east, and have your office in the western part of the world, Taico, Nhodd, Patax and Saaz, I call upon you in the sixfold name of the pillar of your cross, Olgota, that you show yourselves and manifest perceptibly to my awareness, I command you in the fivefold name of the beam of your cross, Oaleo, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Tagco, Nhodd, Patax and Saaz.

You four good angels of light who dwell in the Watchtower of the North, serving the lesser cross of the east, and have your office in the northern part of the world, Opam, Apet, Scia and Vasg, I call upon you in

The sixfold name of the pillar of your cross, Noalmr, that you show yourselves and manifest perceptibly to awaterness; I call upon you in the fivefold name of the beam of your cross. Olong, in fulfil all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your name shall be expressed Opamn, Apst. Semao and Varig.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be man fest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the practice of curing diseases, ailes and infirmities, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

| ANGELS OF THE SIXTEENTH DAY |                       |                              |                            |                      |
|-----------------------------|-----------------------|------------------------------|----------------------------|----------------------|
| Quarter                     | Invoking & Commanding | Good Angels                  | Invoking & Commanding      | Evil Angels          |
| East                        | ELALZA                | Orelajop<br>Palaeoc<br>PALAM | A. A.<br>URBLOD.<br>NA. AF | N. R.<br>A. L.<br>R. |
| South                       | AKTEEM                | Omlajop<br>Gomel             | EGANIA                     | + XMAS               |
| West                        | ANDIN                 | R. E. M.                     | NEN. IS                    | Ag.                  |
| North                       | MELAIPK               | Imathis<br>M. O. Jgm         | EPALEN                     | Tha<br>M. M.         |
|                             | OVERBB                | U. S. SO                     | BBEMO                      | G. S.                |
|                             |                       | R. T. O.                     |                            | H. S.                |
| North                       | YADALL                | G. S. S. S.                  | LAT. AV                    | M. gm                |
|                             | ORAGIA                | Am. J. J. S.                 | ALABU                      | T. ou                |
|                             |                       | do. sp                       |                            | C. sm                |
|                             |                       |                              |                            | H. br                |

### INVOCATION OF THE SIXTEENTH DAY ANGELS OF METALS AND STONES

You four good angels who stand beneath the arches the southern lesser crosses of the four Watchtowers and are potent and skilled in the finding and working of metals and precious stones, in the name of God who is both one and three, I \_\_\_\_\_ call upon you to manifest yourselves.

You four good angels of light who dwell in the Watchtower of the East, serving the lesser cross of the south, and have your office in the eastern part of the

world, Oyib, Paoe, Rhynk and Dri, I call upon you in the sixfold name of the pillar of your cross, Ujacea, that you show yourselves and manifest perceptibly to my awareness. I command you in the fivefold name of the beam of your cross, Palam, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your name shall be expressed Oyaub, Pacor, Rhynk and Driat.

You four good angels of light who dwell in the Watchtower of the South, serving the lesser cross of the south, and have your office in the southern part of the world, O ugg, Gbal, Riemu and Iahl, I call upon you in the sixfold name of the pillar of your cross, Anseem, that you show yourselves and manifest perceptibly to my awareness. I command you in the fivefold name of the beam of your cross, Sonda, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your name shall be expressed Ottagg, Cbeal, Riemu and Iahl.

You four good angels of light who dwell in the Watchtower of the West, serving the lesser cross of the south, and have your office in the western part of the world, Magm, Leoc, Uspn and Ruo, I call upon you in the sixfold name of the pillar of your cross, Nelapt, that you show yourselves and manifest perceptibly to my awareness. I command you in the fivefold name of the beam of your cross, Omebb, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your name shall be expressed Malm, Leoc, Uspn and Ruo.

You four good angels of light who dwell in the Watchtower of the North, serving the lesser cross of the south, and have your office in the northern part of the world, Ctnnm, Ecop, Amox and Brap, I call upon you in

the sixfold name of the pillar of your cross, Vailali, that you show yourselves and manifest perceptibly to my awareness. I command you in the fivefold name of the beam of your cross, Obaua, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your name shall be expressed Gmilum, Ecaop, Amox and Brap.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the discovery and use of metals and precious stones, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

|         |                       | ANGELS OF THE SEVENTEEN DAY |                       |             |
|---------|-----------------------|-----------------------------|-----------------------|-------------|
| Quarter | Invoking & Commanding | Archangel                   | Invoking & Commanding | Evil Angels |
| East    | AVALA                 | Abra(m)o                    | TADATA                | Cab         |
|         |                       | Nao(o)co                    |                       | Ora         |
|         | II                    | U                           | THO                   | Mix         |
|         |                       | S                           |                       | Axi         |
| South   | RAALPT                | Upalpt                      | YALAL                 | Epa         |
|         |                       | Dollop                      |                       | Odo         |
|         | ARBAZ                 | Rxpao                       | ZIBRA                 | Mrx         |
|         |                       | Ax(i)ir                     |                       | Aax         |
| West    | MALADI                | Pak(o)                      | IDALAM                | Bpa         |
|         |                       | Nd(a)zn                     |                       | And         |
|         | OLAAJ                 | I(d).po                     | DAALO                 | Xti         |
|         |                       | Xr(i)nb                     |                       | Ex          |
| North   | VOLXDO                | Bafut                       | ODKLOV                | Rda         |
|         |                       | Di(x)om                     |                       | Adi         |
|         | STODA                 | Oo(j).pz                    | AWOIS                 | Xoo         |
|         |                       | Rglojan                     |                       | Erg         |

### INVOCATION OF THE SEVENTEENTH DAY ANGELS OF TRANSFORMATION

You sixteen good angels who stand beneath the arms of the northern lesser crosses of the four Watchtowers are potent and skilled in the transformation of forms. The name of God who is both one and three can upon you to manifest yourselves.

You four good angels of light who dwell in the Watchtower of the East serving the lesser cross of the north, and have your office in the eastern part of the world, Abra(m)o, Nao(o)co and Shal, I call upon you to manifest yourselves.

the sixfold name of the pillar of your cross, Aaval, that you show yourselves and manifest perceptibly to my awareness, I command you in the fivefold name of the beam of your cross, Oth, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Abambo, Naoco, Ocarim and Shala.

You four good angels of light who dwell in the Watchtower of the South serving the lesser cross of the north, and have your office in the southern part of the world, Opana, Dolop, Rxpao and Axir, I call upon you in the sixfold name of the pillar of your cross, Cbalpt, that you show yourselves and manifest perceptibly to my awareness, I command you in the fivefold name of the beam of your cross, Arbaz, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Opana, Dolop, Rxpao and Axir.

You four good angels of light who dwell in the Watchtower of the West serving the lesser cross of the north, and have your office in the western part of the world, Pak(o), Ndazn, I(d).po and Xr(i)nb, I call upon you in the sixfold name of the pillar of your cross, Ma-adi, that you show yourselves and manifest perceptibly to my awareness, I command you in the fivefold name of the beam of your cross, Olaad, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Pak(o), Ndazn, I(d).po and Xr(i)nb.

You four good angels of light who dwell in the Watchtower of the North, serving the lesser cross of the north, and have your office in the northern part of the world, Datl, Orom, Oopz and Rgan, I call upon you in the sixfold name of the pillar of your cross, Valxlo, that

you show yourselves and manifest perceptibly to me awarenes, I command you in the fivefold name of the beam of your cross, Sluds, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your name shall be expressed Dant Dixom, Oodpz and Rgoan.

I say to you all descend through the gates I have prepared for your passage and dwell with me in harmony Be that fest unto my senses in what manner, an with what words, and at what time I call you, so that may magnify the name of God among you. Be my teachers and guides in the transformation of forms, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the Light of heaven and the comfort of the world. Amen. Amen. Amen.

| ANGELS OF THE EIGHTEENTH DAY |                        |   |                        |                           |
|------------------------------|------------------------|---|------------------------|---------------------------|
| Quarter                      | In virtue & Commanding | Cards                                     | In virtue & Commanding | Card                      |
| East                         | AJURRZ                 | Actuosa<br>Npirjal<br>Ofrisol<br>Prestine | ZRDUOA                 | Cas<br>Onip<br>Mor<br>Agn |
| South                        | SPMNIR                 | Motimul<br>KISNIPS<br>a n ba              | QHIA                   | Chi                       |
|                              | EPIZ                   | Ltoexp                                    | ZPLI                   | Me                        |
| West                         | IAAA. (P)              | Xp-achm                                   | DSAAAI                 | Raj                       |
|                              |                        | Vafasa                                    |                        | Ava                       |
|                              | ATAPA                  | Daisipi                                   | APATA                  | Xaa                       |
|                              |                        | R-ndii                                    |                        | Ua                        |
| North                        | RZONR                  | Ad(j)re                                   | RNOTEZR                | Rad                       |
|                              |                        | Si ojsp                                   |                        | As                        |
|                              | NRZEV                  | Pa(n)ji                                   | MEZRN                  | Npa                       |
|                              |                        | Ac(t)u                                    |                        | Fac                       |

### INVOCATION OF THE EIGHTEENTH DAY ANGELS OF THE ELEMENTS

Fourteen good angels who stand under the cards of the western lesser crosses of the four Watchtowers and are sent and sie led in the knowledge of the secret of the four elements and the elementals that dwell in them in the name of God who is both one and three. I call upon you to manifest yourselves.

You four good angels of light who dwell in the Watchtower of the East, serving the lesser cross of the

wes and have your office in the eastern part of world, Acca who inhabits the air and understands qualities and uses of the air and its Sylphs, Nprat who inhabits the water and understands the qualities and uses of the water and its Undines, Otoi who inhabits earth and understands the qualities and uses of the earth and its Gnomes, and Prazox who inhabits the living fire and understands the qualities and uses of fire and its Salamanders. I call upon you in the sixfold name of the pillar of your cross, Astura, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Aloas, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Acuca, Nprat, Otoi and Prazox.

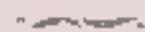
You four good angels of light who dwell in the Watchtower of the South, serving the lesser cross of the west and have your office in the southern part of the world, Msau who inhabits the air and understands the qualities and uses of the air and its Sylphs, Jaba who inhabits the water and understands the qualities and uses of the water and its Undines, Izxp who inhabits the earth and understands the qualities and uses of the earth and its Gnomes and Strim who inhabits the living fire and understands the qualities and uses of the fire and its Salamanders. I call upon you in the sixfold name of the pillar of your cross, Spmanir, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Ipxz, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Mstmar, Jenba, Izxp and Strim.

You four good angels of light who dwell in the Watchtower of the West, serving the lesser cross of the west, and have your office in the western part of the world Xpan who inhabits the air and understands the qualities and uses of the air and its Sylphs, Vasa who inhabits the water and understands the qualities and uses of the water and its Undines, Dapi who inhabits the earth and understands the qualities and uses of the earth and its Gnomes and Rael who inhabits the living fire and understands the qualities and uses of the fire and its Salamanders. I call upon you in the sixfold name of the pillar of your cross, Jaaand, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Atapa, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Xpacn, Vasa, Dapi and Rael.

You four good angels of light who dwell in the Watchtower of the North, serving the lesser cross of the west, and have your office in the northern part of the world Adre who inhabits the air and understands the qualities and uses of the air and its Sylphs, Step who inhabits the water and understands the qualities and uses of the water and its Undines, Pal who inhabits the earth and understands the qualities and uses of the earth and its Gnomes and Acer who inhabits the living fire and understands the qualities and uses of the fire and its Salamanders. I call upon you in the sixfold name of the pillar of your cross, Ralonr, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Nrzim, to fulfill all my stated purposes that fall within the function of your office. And when the need

for your services is extreme, your names shall be expressed Adre Stosp, Pant and Acrar.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge, command and use of the four elements and the four classes of elemental creatures, and discharge faithfully and in a perfect manner whatever service I require of you that fall within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world Amen. Amen. Amen



### ORISON OF THE NINETEENTH DAY

O Lord of Hosts, is there any creature that measures the heavens that a mortal Can a frail and fearful vessel of flesh lift itself up, heave up its hands, or gather the Sun to its bosom? How shall I therefore ascend into the spheres? The air will not carry me, but mocks my folly I fall down, for I am the clay of the earth. How therefore can the light of heaven enter into man's imagination?

Notwithstanding, I am comforted. In your name I am become mighty You who are the light of truth and savior of the world can, and shall and do, command the heavens and all its hosts as it pleases you. I require nothing but by you, and through you, for your greater honor and glory What it pleases you to offer me

receive. Behold, I pledge my possessions, my labor, my heart and soul for the fulfillment of this work

These consecrated tables, shaped and prepared according to your will I offer up to you and to your holy angels, desiring their attendance in and through your names of power Command them as you will O Lord May it please your angels to dwell with me, that I may dwell with them; to rejoice with me, that I may rejoice with them, to minister unto me, that I may magnify your name As you are their light and comfort, so they will be my light and comfort, as they receive what it pleases you to offer, so I will receive what it pleases them to offer, as they prescribe no laws to you, so shall I prescribe no laws to them Yet when I call upon them in your name O Lord, be it unto me in mercy as unto the servant of the Highest

I am become a seer in the light of your countenance. I see your shining angels and magnify your name among them Adonai Sabaoth, I call upon the power of your name In the power of your mighty name this work of invocation is well and truly fulfilled. Amen. Amen. Amen

## APPENDIX B

# The Vision of the Round House

MONDAY, JANUARY 14, 1585, AT PRAGUE

Kelley Here is, Deo, one with a Vail above his face, as it were, a Hair Cloth of Ash-colour. I know him not yet; I see a Garden full of fruit, of divers sorts. In the midisi of it is a place higher then the rest. On that place standeth a round House, it hath four corners within, and 4 Windows; and every Window is round, and hath 4 round partitions, round also. It hath 4 Doores, and at the East Doore is one step; at the South 2 steps, and at the North 3, and at the West Doore 4 steps. The first Doore is white, like Chrystal transparent. The South Doore is red of an high colour, transparent. The North Doore is bright black, not to be through seen, as the rest. The West is green, like an Emerald Stone. So is the South Doore like a Ruby. The Doores be all plain. The House within (as it may be judged by the transparent Doores) seemeth to be white, and empty.

He that hath his face covered, openeth the East Doore, and all the House seemeth to be on fire like a furnace. The fire within doth weare and move about the House, and over the rooife. Now he openeth the West Doore, and there appeareth, as if all the House were a fountain full of water. And there run divers streames, in the same one water whereof, one doth go and come, as if it ebbed and flowed, which streame doth go about all the rest, by the sides of the House, that is, as if it were the Ocean sea curcypasing the

World. The next stream, without chat, moveth from the 4 sides ward, and make his manner 4 Triangles, or rather Cones, of water, whose vertices rest cut off, as it were; in the middle stream of water which occupieth the middle of Center of the House, and is in circular form invironed.

An other manner of stream there is, which commeth from the 4 corners of an innermost square and so run diamonduale or contradiucale wise, toward that circuar Middle stream.

The middle stream seemeth to issue out at the very Center of the place, and to mount up, and making an arch of his course, doth seem to fall circularly to the circumference.

Kelley: The fire also had diversity in it.

Dee: I would you had noted the diversity of the fires also  
Leviathan: Those that burn truly, burn by parts.

Kelley: The colour of the water in the Center, is most pure white.

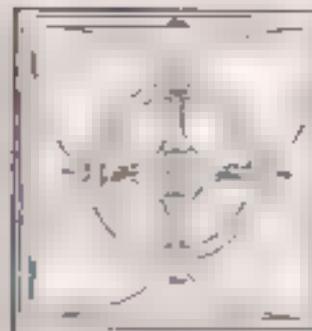
The waters of that Saint Andrews Crosse, are like a water somewhat Saffronish colour. The waters of the Triangles, are somewhat like a wainish blue, which appeareth most in the top of the arches of their flowing.

For an spring otherwise.

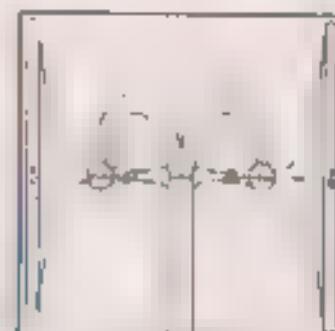
The uttermost water, is of Quicksilver shew, as if it were somewhat mortiferous.

Dee: In the figure following, you may gather a better and more easie understanding of this Description of the water.

Casaubon's Marginal Note: Here is a blank, or void space in the Original Copie but no figure. (I have inserred my own Illustrations into the voids in Dee's manuscript - D T.)



EAST SIDE



SOUTH SIDE

Elements of Water in the Round House

Kelley: Now he openeth the Fire Door againe. And the fire appeareth in a square place. And there appear 4 fires filling the whole place, leaving nothing vaccuum.

Out of these fires seemeth to rise from the Center of the place, and to go in low arches to the 4 corners of the House.

The House seemeth to have 14 foot long in every side.

The arches of these fires seem to come from a trunk of fire, which riseth from about the Center and seemeth to be 4 foot over in the Diameter.

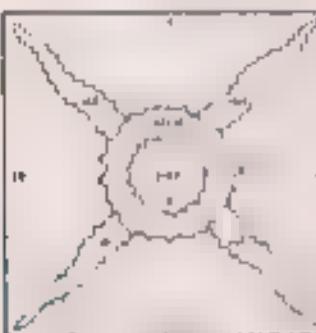
This Trunk seemeth to be high three quarters of the height of the place. The place seemeth to be as high as it is broad.

On the top of this very trunk, seemeth the fire to be in form of a very Globe having 6 foot, his Diameter, which fire reverberateth and rolleth in a self.

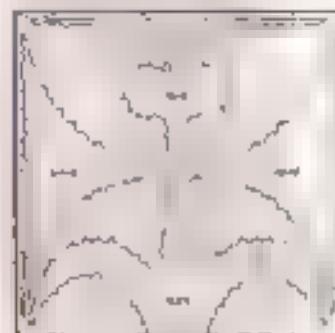
From the sides of the Trunk (between the said Globe and the foresaid Arches,) goeth up the Triangularly, filling all, saving that which remaineth filled, by the flames of fire, which ariseth from the Globe to the 4 corners of the House. And above the same above the Globe.

As the figure annexed, more plainly may appear.

Casaubon's Marginal Note: Here is a blank, or void space in the Original Copie but no figure.



TOP VIEW



SIDE VIEW

*Currents of Fire in the Round House*

Kelley Note The colour of the fire of the 4 arches, is very red: The rest are very pure Aerial, cendent, etc

The Motion of the chink fire is swiftest

The Original Center of all these fires, seemeth to be very little

Now he openeth the red Door

The House seemeth darkish, of colour of the smoke of a Wax Candle being put out

Leyuanet By it self it is not, but by the Sunne, it is clear

Kelley It hath 4 motions in it also: every one moving more swiftly then the other: All from the middle of the House. Three of them move arch-wise to the sides

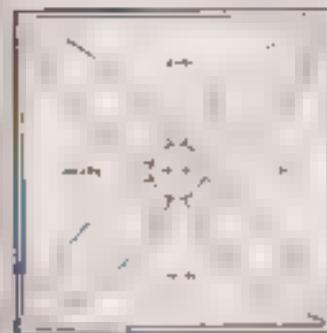
The first and second arise in half the height of the place

The third occupieth the other half

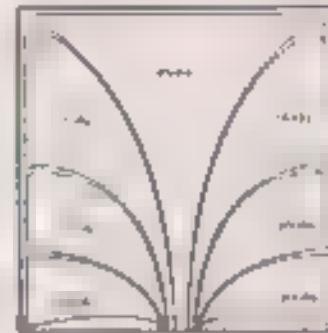
The fourth goeth upright to the top of the House

The second his space, that he striketh against on the Wall, is doubled to the space of the Wall, against which the first striketh

Casaubon's Marginal Note: Here is a blank, or void space in the Original Copy: but no figure



TOP VIEW



SIDE VIEW

*Currents of Air in the Round House*

Kelley Now he openeth the black bright Door and the House there seemeth full of black dust, like Gun-powder colour or somewhat of leadish colour.

Now he seemeth to goe down, laist and softly from the House, down the little Hill, and from thence goeth by a water side, to a Rockish Mountain.

He speaketh

Leyuanet Ascend I am now ready for you Bring out your Mattocks, Spades, and Shovels. Enig è ven en

Kelley Now come out of that Rock, seven lean men, with Spades, and Shovels, and Mattocks, etc

Leyuanet Follow me

Kelley Now they be come up to the foreland Hill

Leyuanet Come up, Dig till you finde

Kelley Every one standeth distinctly one from another, and they dig on the foreland Hill, which before seemed covered with Earth and Grasse. But now it appeareth to be a Rock, and they dig that the Flec fletch out again of their shovels, and some have broken their Mattocks, some their Spades, all except two, one with a Shovel, an other with a

Fulke

Worlmetz O Lord we labout at vane

Leyuanet So you are sure to do, unless you have better

shovels

Workmen Alas we labour in vain.

One of them This is long of you

Leviathan I had you provide Instruments to labour with  
but you asked not me, wherein you should labour Therefore  
have you digged away that which you saw, and have repulse  
with that you know not.

A dark man thou art, and hidden away from men, and  
so are thy doings.

Kelley They stood gazing one on another.

Leviathan Have you not better Instruments? Go, provide  
your selves, and return.

Kelley They turned a great pace to the foresaid Rocky  
Cave (whence they came out first) Now they come  
again with great Beetles of Iron, and Wedges. They knock  
their Wedges (as we use in Wood) and so break off great  
Slakes of Stone, like Stale, and throw it down the Hill.

One of them What a thing is this, that this Wedge is bro-  
ken!

Another We are in worse case then ever we were.

Kelley Their Wedges are broken, the most part, and the  
Fire fleth out of the Stone in great abundance.

Leviathan The nature of this Stone is not to cleave: There-  
fore if you have no other Instruments you must cease.

Kelley They are in great disquietness among them-  
selves.

Leviathan Those that go a Journey, provide them  
Cloathes against all weathers: He that is worthy of the  
Name of a Conqueror, carrieth with him all Engines  
Where the Bridges be broken down, he stayeth not  
because he is prepared Behold, he hath vials full for lime  
to come, and his Study is as well the event as is the mean  
So shoudl true Labourers do, considering what they work in.  
For the Earth is a Monster with many faces: and the  
receptacle of all variety Go home, stand not idle. Provide  
by Arts for the hardnessse of Nature, for the one Sicker  
weeprith without the other.

Kelley They go away speedily.

Leviathan They have their Tools to harden, and then

Steeles to temper. It will be more than an hour space  
before they return. Therefore may you spend the time in  
your necessary, and use the time of day as you are  
accustomed or wised. I also must oversee them, or else  
their labour will be without fruit.

Kelley Now he is gone.

Dee's note: The same day, after dinner we  
retirred to our former purpose for God his Service  
to his Honour and Glory.

Kelley He is here. Now the Labourers be commyngh—  
They have Wedges made long and sharp, and Pickates  
with three pikes very short.

Workers Our trust is, that these tool will serve.

Kelley They fall to work. They make like square holes,  
and put in their wedges and break up the rock in this  
manner like the bank of Magnes stone in myndish, which  
is big as a swyng loar about two or three in hys neck.  
Then pull or dig round about the hole first, and so after  
use their wedges. The Pickates have three heads, as I  
pull thereof lagger then the other. The first is as big as one  
finger, the second as twce the third as broad as four fin-  
gers. And so after the first digging, they fetch three or four  
cakes or pieces out of one hole, and then they go to  
another. Now one of them is falle into the ground up to  
the arme pits. Now another is taln in, to the lower. Now the  
bowe standing theron beginneth to shake and waver  
from one side to the other. Now the men be gotten out of  
the holes they stuck in.

Leviathan Make an end of your labour.

One of the Workmen to the Guide It behoveth you to  
find a remedy or to let us understand what remedy we  
shall finde that you may descend thence: for to the peril  
you stand in is great for this Rock was nothing else but a  
shell, whose kernel is a bottomlesse lake, and a mire  
quickened with sowe that up water.

Leviathan You come hither as Labourers, therefore make  
an end of your work, and stand not idle. If the house fall  
and I sink, then is your labout at an end. For the end of

value labour is the fulfilling of my will, and the promise which you have made me.

One of them. We are ready to do our promise; but we are quite ready to provide that you may be amongst us; so you may be free from danger.

Levonael. O you of little wit! Are you not ashamed? which of you have dwelt within the secrets of this Hill? yea which of you intendeth to fulfil his promise? Judge me a thing whereof you have no skill; neither be slack in what you have to do, for the one hath his reward of idle devise, and the other is condemned of rashness. For why? It springeth on her rooter ignorance.

They say. If we work, it is against reason. Neither do our tools answer to this labour. Therefore we had rather be idle, than to labour about nothing; for to labour in vain, is to do nothing.

If we were determined to work, how should we perform our determination, since the instruments of working wood?

Kelley. Gather up the pieces of your spades, that is wood, and may be joyned together. The older and the newer they are, the fitter they are to turn up such soil.

Kelley. There cometh a South by with a budget full of tools.

One of them to the Smale. What have thou there?

Smooth Nails.

Kelley. They be like Horse-shoe-nails.

Levonael. Thou camst in good time, leave thy tools behind thee, and at thy return I will pay thee for them. See god is not unmerciful of us, for nails are the finest things to further your work. Joyn therefore your spades and shovels together, and labour.

Kelley. Now they are joyned their spades and shovels the top of them being all off and broken.

Now they work, and draw away the earth like dusty sand, and the skul of the earth sticketh to their spades in 10 shovels.

One goeth behinde, and maketh a trench to let the water out from the saue.

One of them. How now? Have we found harvest in the midst of winter?

Levonael. Why what have you there?

One of them. Marry either Auhuaser or Salt.

Kelley. Now one of them knocketh a piece off with his shovel-end, and reacheth it up to his Guide.

Levonael. Did I not tell you, that the Earth hath many wells?

Kelley. They work now easily, and cut up like Salt or Alabaster.

Now they have digged all the hill away, even to the house. Now the house seemeth builded upon that white stuff.

One of them. If we dig any further, we shall undermine the house.

Levonael. Go to your business.

Kelley. They work.

Levonael. Soft, soft. Now labour with your hands as softly as may be. Stand aside.

Kelley. Now he taketh one of the irons of their spades and seemeth himself to pare the sides of the Foundation under the house, and it seemeth to be a vessel of transparent glasse, and having fire within it.

Levonael. The fear of the Lord is a burning fire, consumeth not, but rectifieth the body. The old dress it wither away, and the daily infusion of the flesh and sin is repa-raweth from the soul.

Befoul'd, I say, be liveth not, but unto whom life is given neither is their any joy, but it is ascending, for the end of joy is glory, but glory is the consummation of desire, and the beginning of felicity. No man entereth into joy, but by the border is there any life, but in the fear of God.

Whosoever therefore hath the fear of God, let him draw near, and come hither. Number exceedeth not, but by units. Neither is there any multiplication but by order. For the root of number is one. And things that ascend are dignified by order. Out of this vessel go four vents ascending into that Rock, which is the Root, which is this building.

It is said. Behold, let my spirit enter in, for there be Sevenfold glades w<sup>t</sup> bin the house of the North, that the earth may be divided into her members. Curled be that body w<sup>t</sup> it not divided, according to proportion, answering to the Division. For she hath yet not cast off the shape of woman.

Kelley: There runneth up fire into the house, from out of the round glasse vessel under the foundation of the house. And that fire maketh a great noise (through the black bright or marble door to be hard only) Now that North door is mightily thrown open, and there appear in the house like Kernel of apples, and slime appereth, and water thinner then aliquid. also there appeareth pure water else. Now there commeth together stuff like yellow earth, which the fire wrought out of the black earth. And the pure water runneth into that yellow stuff.

Levanael: Of that take a part.

Kelley: The fire returneth back again among the stuff in that house, and there appear of all Creatures some.

Levanael: Here is Creaturo, and it is the first.

Kelley: Now he taketh a lump of the earth lying by which was thrown up, and he breaketh it into six pieces like round Balls.

He taketh a thing like a vessel of iron, and putteth into it that mixture of yellow earth and water. And it looketh now like grasse mingled with water.

Levanael: Thou art strong, and w<sup>t</sup> beget a strong Child.

Kelley: Now he putteth out the earth which he put in, and w<sup>t</sup> is a lump of gold. He giveth it him that standeth by.

Levanael: So are the vessels of the earth.

Kelley: Now he taketh the second, and putteth it in.

Levanael: Corruption is a thief, for he hath robbed thee of thy best Ornaments, for thou art weaker in the second.

Kelley: He taketh it out, and it is as if it were pure silver.

Levanael: Where were so double their powerth insurth but, notwithstanding, Thou art true. for thou givest unto every thing as touch as he desireth. Thou operest the

greatest habitory and strength of thy power, not such as it hath been, but such as it is.

Kelley: Now he putteth in the third Ball.

Levanael: Thou mind truly, for thou art of an harder digestion, since thou art the third. Content thy self, for thou art not an Infante.

Kelley: He taketh it out, and giveth unto one of them that standeth by, that is a red metal like copper.

Now he taketh up another of the Balls, and holdeth it in his hand.

Levanael: Behold, thy mother Heat is gone, and the enemy of life entreth, for be that passeth his muddle age, decayeth, and draweth to an end.

Behold, thou shall find a Step mother, for thou cam st out of lime.

Kelley: Now he putteth it into the vessel.

Levanael: Let cold cover thy face, let the North truly beget thee, for thine art an enemy to thy predecessors. But thou art of great vertue, for of thy excrement shall vertue receive dignitie. And thy vertue shall be a garland to Nature: for thou shalt be visible when the other are silent. the Seas shall not hinder thy vertue, notwithstanding, thy vertue shall differ with the Seas: For as they differ, so shalt thou.

Kelley: Now he saluteth it out. It is a ragged thing like Smalls cynder of iron, and it hath holes in it, as if it were spangles.

Now he taketh up another Ball of the earth: he putteth it in.

Levanael: Thou art tractable and like unto an obedient daughter. But thou shalt be the fifth in the second and an instrument to the first.

Kelley: Now he taketh it out, it is like unto a white wheatsone, as he shaped it at the putting in, it is like Tythe.

Now he taketh up another Ball, and putteth it in.

Levanael: Thou art the last that both in himself and by himself his being. Behold thy face is like unto wax, but thy

Inward bowels are like unto the anger of a Serpent. Many shall have them, but shall not know them.

One of them by said. Will you give me nothing?  
Kellay. A great cloud covereth them all, the stone and all.

## Notes

### CHAPTER ONE

- 1 Casaubon, Meir. *A True & Faithful Relation of What passed for many Years Between Dr John Dee (A Mathematician of Great Fame in Q. Eliz and King James their Reignes) and Some Spirits: Pending (had it Succeeded) In a General Alteration of most STATES and KINGDOMES in the World*. London, 1659. Reprinted in facsimile by The Antonine Publishing Co., Glasgow, 1974, page 174.

This work is a reproduction of a portion of Dee's magical diaries, along with plates of some of the more important Enochian symbols such as the Table of Practice and the Golden Tansman. It should be noted that the pagination in this work is faulty. The pages jump (for no obvious reason) from 256 to 353, and continue at this higher level. I have adhered to the page numbering that appears in the original.

- 2 Ibid., p. 184

- 3 Ibid., p. 145

- 4 Ibid., p. 64

- 5 Ibid., pp. 159-160

6. For an example of a typical book of spirits, see Francis Barrett's *The Magus* (London: 1801) the plate facing page 105 of Book II.

7. *True and Faithful Relation*, p. 184

8. *Ibid.*

9. *Ibid.* p. 189

10. See references to the importance of Monday in the Enochian communications to *A True and Faithful Relation*, pp. 23 and 1.4

11. *Ibid.*, pp. 145-6.

12. *Ibid.*, p. 16

13. *Ibid.*, p. 394.

14. *Ibid.* p. 373

15. *Ibid.*, p. 61

16. *Ibid.*, p. 209

## CHAPTER TWO

1. Deacon, Richard. *John Dee: Scientist, Geographer, Astronomer and Secret Agent of Elizabeth I*. London: Frederick Muller, 1968, pp. 15-16. Deacon is quoting from Dee's *Compendious Retreatsall*.

2. *Ibid.*, p. 4

3. *Ibid.*, p. 3

4. Smith, Charlotte Feli. *John Dee: 1527-1608*. London: Cowart and Company, 1909, pp. 23-4

5. *Ibid.*, p. 77

6. *Ibid.*

7. Waite, Arthur Edward. *The Alchemical Writings of Edward Kelly*. London: James Elliott & Co., 1893, pp. xvi-xix. Concerning Waite's account of the finding of the powders, Charlotte Feli Smith commented that it was "largely an imaginary story based upon Lenglet du Fresnoy's (1742) and Louis Figuier's in *L'Alchimie et les Alchémistes* (Paris, 1856)." (*John Dee: 1527-1608*, pp. 77-78, note 1)

8. *John Dee: Scientist, Geographer etc.*, p. 132

9. Ashmole, Elias. *Theatrum Chemicum Britannicum*. London: 1652, p. 481

10. *John Dee: 1527-1608*, p. 77

11. Unpublished manuscript. British Library, Sloane MS 3188, fol. 9

12. Halliwell, James Orchard, ed. *The Private Diary of Dr John Dee*. London: Camden Society, 1842, p. 11

13. *Ibid.*, p. 12

14. *Private Diary*, p. 1.

15. *John Dee 1527-1608*, p. 68.

6. *Private Diary*, p. 13.

7. *John Dee 1527-1608*, pp. 68-69.

8. *Private Diary*, p. 14.

9. *Ibid.*, pp. 14-15.

### CHAPTER THREE

1. *True and Faithful Relation*, pp. 8-29.

2. *Ibid.*, p. 30.

3. *John Dee: Scientist, Geographer etc.*, p. 168.

4. *Ibid.*

5. *Ibid.*

6. *True and Faithful Relation*, p. 30.

7. *Ibid.*, p. 31.

8. *Ibid.*, p. 231.

9. *Ibid.*, p. 396.

10. *True and Faithful Relation*, p. 396.

11. *Ibid.*, p. 9 of the *Actio Tertia* section.

12. *Ibid.*, p. 11.

13. *Ibid.*, p. 12.

14. *Ibid.*, p. 13.

15. *Ibid.*, p. 20.

16. *Ibid.*, p. 21.

17. *John Dee 1527-1608*, p. 262. See also Casaubon, p. 32, the marginal note.

18. *John Dee: Scientist, Geographer etc.*, p. 214.

19. *True and Faithful Relation*, p. 164.

### CHAPTER FOUR

1. *True and Faithful Relation*, p. 20 of the *Actio Tertia* section.

2. *Ibid.*, p. 11.

3. *Ibid.*, p. 161.

4. *Liber Scientiae et Virtutum Terrestris* is part of Brussels' Museum manuscript Sloane 3191. It is entirely in Latin, written in Dee's own hand.
5. James, Geoffrey. *The Enochian Magick of Dr. John Dee*. Minnesota: Llewellyn Publications, 1994. pp. 1-2
6. *True and Faithful Relation*, p. 170
7. Ibid., p. 145
8. Ibid., p. 146
9. Ibid., p. 188
10. Ibid. p. 82
11. Ibid. p. 396.

## CHAPTER FIVE

1. *John Dee: 1527-1608* p. 80.
2. *True and Faithful Relation*, the 44th page in the unpaginated Preface
3. *John Dee: Scientist, Geographer, etc.* p. 275
4. *True and Faithful Relation*, 44th page in the Preface

5. *John Dee: Scientist, Geographer, etc.* p. 274
6. Ibid., p. 275
7. *John Dee 1527-1608*, p. 82
8. French Peter. *John Dee: The World of an Elizabethan Magus* [1972]. London: Ark Paperbacks, 1987. p. 13  
Ashmole's epitome of Enochian magic is preserved in the Bodleian manuscript Ashmole 1796.
9. Crowley, Aleister. *The Confessions of Aleister Crowley* [1969]. London: Arkana Books, 1989, p. 387
10. Ibid., p. 618
11. Ibid., p. 612
12. Crowley, Aleister. *The Book of the Law* [1904; first published 1937]. Quebec: 93 Publishing, pp. 10-1 (this is on pages 2-3 of ch. 1 of Crowley's manuscript version)
13. Ibid., p. 37 (manuscript p. 5 of ch. 2)
14. Tyson, Donald. *Tetragrammaton*. St. Paul: Llewellyn, 1995. p. 231
15. *Book of the Law*, pp. 47-8 (ms. pp. 15-6 of ch. 2)
16. Ibid., p. 57 (ms. p. 1, ch. 3)
17. Ibid., p. 61 (ms. p. 5, ch. 3)

18 *Tetragrammaton*, pp. 230-23119 *Book of the Law*, p. 70 (ms. p. 14, ch. 3)20 *Ibid.*, p. 22 (ms. p. 14 ch. 1)21 *Ibid.*, p. 22 (ms. p. 16, ch. 3).22 ~~Dee~~ M. M. & C. Phillips. *Mystical Magus*. Book V of the *Magical Philosophy*. St Paul: Llewellyn, 1981, pp. 174-250.

## CHAPTER SIX

1 *John Dee: Scientist, Geographer, etc.*, the second plate following p. 242 *John Dee: 1527-1608*, p. 693 *Ibid.*, p. 724 *The Enochian Magick*, p. 265 *Ibid.*, p. 276. *Ib-i*7 Turner Robert. *The Heptarchia Mystica of John Dee* [1983]. Welwyngham: The Aquarian Press, 1986. p. 768 Laycock, Donald. *Three Books of Occult Philosophy* written by Henry Cornelius Agrippa. St Paul: Llewellyn, 1993. pp. 477, 4829 *The Enochian Magick*, p. 2910 *Heptarchia Mystica*, pp. 80-81 (see also Smith, p. 63)11 *Ibid.*, p. 8012 *True and Faithful Relation*, p. 23113 *Ibid.*, p. 38214 *John Dee: 1527-1608*, p. 7215 *The Heptarchia Mystica*, p. 10216 *Ibid.*, p. 8217 *John Dee: 1527-1608*, p. 7418 *Heptarchia Mystica*, p. 8719 Laycock, Donald C. *The Complete Enochian Dictionary*. London: Aeon Publishers, 1978, p. 36. Laycock is quoting from Kelley's manuscript version of *Liber Legarithm*, which is British Library Sloane MS 318920 *John Dee: The World of an Elizabethan Magus*, p. 11621 *True and Faithful Relation*, p. 17222 *Heptarchia Mystica*, p. 92

23. *Heptarchia Mystica*, p. 88

24. McLean, Adam. *A Treatise On Angel Magic*. Grand Rapids. Phanes Press, 1990. pp. 30-40

25. *Heptarchia Mystica*, p. 25

26. *The Enochian Magick*, p. 37

27. Ibid., p. 36

28. *Complete Enochian Dictionary*, p. 24. See also French, p. L7

29. *Occult Philosophy*, p. 532

30. John Dee 1527-1608 p. 73

31. John Dee: Scientist, Geographer, etc., p. 226

32. *Occult Philosophy*, p. 553

33. *The Enochian Magick*, p. 40

34. Ibid., p. 32

35. *The Enochian Magick*, p. 29. See also Turner, p. 40

36. *Heptarchia Mystica*, p. 35

37. *The Enochian Magick*, p. 32

38. *Heptarchia Mystica*, p. 44

## CHAPTER SEVEN

1. *True and Faithful Relation*, pp. 92-93
2. *The Enochian Magick*, pp. 11-12
3. *Complete Enochian Dictionary*, p. 27
4. *Iuber Logaeth* is preserved in British Museum MS Sloane 3.89
5. *Heptarchia Mystica*, p. 102
6. *Complete Enochian Dictionary*, p. 44
7. Ibid., p. 43
8. Regardie, Israel. *The Golden Dawn*. St. Paul: Llewellyn Publications, 1989, (6th edition) pp. 629-630
9. Ibid., p. 650
10. Ibid.
11. Ibid., p. 669
12. *Complete Enochian Dictionary*, pp. 45-47, 59-61, 66-67

## CHAPTER EIGHT

- 1 *Terragrammaton*, Appendix A
- 2 *Heptarchia Mystica*, p. 95–96
- 3 Ibid., p. 81
- 4 Ibid., p. 103
- 5 *The Enochian Magick*, p. 184
- 6 *Heptarchia Mystica*, p. 84

7 Ibid. pp. 61–2

8 Ibid. p. 63

9 Ibid.

## CHAPTER NINE

- 1 *Heptarchia Mystica*, p. 59
- 2 *The Enochian Magick*, p. 29
- 3 *Heptarchia Mystica*, p. 50
- 4 Ibid., p. 67. Dee is not explicit, saying only of this

spirit: "thou preservest me (through the mercy of God) from the power of the wicked: and wast with me in extremity Thou wast with me throughly" The reference is perhaps to the events of September 23, 1583. When Dee and Kelley were disembarking from a Danish flyboat into a small fishing boat, the rigging of the fishing boat became entangled with that of the flyboat and caused the lighter craft to take on water. Kelley bailed the boat using a gauntlet and was able to keep it from foundering in the rough sea until they made land at Queenborough, Kent (see Casaubon, p. 33). This incident took place a year after the reception of the Heptarchia, but perhaps the portion of Dee's manuscript that contains the reference to the spirit Mares was written at a later date.

## CHAPTER TEN

- 1 *True and Faithful Relation*, p. 77
- 2 Ibid., p. 145
- 3 Exodus 39
- 4 These diagrams of the tribes in relation to the gates are reproduced in Geoffrey James' *The Enochian Magick of Dr. John Dee*, Llewellyn Publications 1994, p. 103. James has reproduced them, in a slightly modified form, from Dee's manuscript *Liber Scientie Auxilii et Victoriae Terrestris*, which forms British Library document Sloane MS 3191.

5. Exodus 27:1.
6. Jung, C.G. *Psychology and Alchemy*. New Jersey: Princeton University Press, 1980, pp. 126-127.
7. *The Enochian Magick*, p. 11.
8. *Ibid.*, pp. 1-2.
9. *True and Faithful Relation*, pp. 139-140.
10. *Ibid.*, p. 231.
11. *Ibid.*, p. 181.

## CHAPTER ELEVEN

1. *True and Faithful Relation*, pp. 168-169.
2. *Ibid.*, pp. 170-171.
3. *Ibid.*, p. 92.

## CHAPTER TWELVE

1. *True and Faithful Relation*, p. 172.
2. *Psychology and Alchemy*, p. 127.
3. *True and Faithful Relation*, p. 173.

4. *True and Faithful Relation*, p. 173.
5. *Ibid.*, pp. 175-176.
6. *Ibid.*, p. 177.
7. *Ibid.*, p. 183.
8. *Ibid.*, p. 355.
9. *Ibid.*, p. 179.
10. *Ibid.*, p. 144.
11. *Ibid.*, p. 179.
12. *Ibid.*
13. *Ibid.*, pp. 13-16 of the "Actio Tertia" section.

## CHAPTER THIRTEEN

1. *True and Faithful Relation*, p. 184.
2. *Ibid.*, p. 178.
3. *The Enochian Magick*, p. 120.
4. *True and Faithful Relation*, p. 178.
5. *Tetragrammaton*, pp. 223-224.

6. *True and Faithful Relation*, p. 61.

7. Ibid., p. 180.

8. Ibid., p. 181.

9. Ibid., p. 179.

10. Ibid., p. 181.

11. Ibid., p. 180.

12. Ibid.

13. Ibid., p. 180-181.

14. Ibid., p. 188.

15. Ibid., p. 184.

16. Ibid., p. 183.

17. Ibid., p. 184.

18. Ibid., p. 187.

4. Ibid., p. 81.

5. In British Library Sloane MS 3191, Dee has taken extreme care to reproduce both the Enochian language version (in Latin characters) and the English translation of the Keys in a meticulous printed script.

6. *Complete Enochian Dictionary*, p. 35.

7. It is my strong opinion that the direction in the Thirteenth Key should be west, not south. No mistake was made by Dee and Kelley in transcribing this word, because the English correctly matches the Enochian. "Babagen" does indeed mean south. However, as I have shown in my book *Tetragrammaton* (p. 219) this direction violates the sequence previously and subsequently adhered to in the Keys.

Beginning with the Third Key, each Key is associated with a direction in four cycles around the Earth that being in the east and move clockwise: 3rd-east, 4th-south, 5th-west, 6th-north; 7th-east, 8th-south, 9th-west, 10th-north; 11th-east, 12th-south, 13th-west (should be), 14th-north; 15th-east, 16th-south, 17th-west, 18th-north.

I advise anyone working with the Keys to change "Swords of the south" to "Swords of the north," and "babagen" to "sobel."

## CHAPTER FOURTEEN

1. *True and Faithful Relation*, p. 78.

2. Ibid., p. 79.

3. Ibid.

## CHAPTER FIFTEEN

1. *True and Faithful Relation*, p. 139-140.

2. Denning, Melita & Osborne Phillips. *Mysteria Magica*. St. Paul: Llewellyn Publications, 1981, p. 177.
3. *True and Faithful Relation*, p. 183.
4. *Ibid.*, p. 188.
5. *Enochian Magick*, p. 116.
6. *True and Faithful Relation*, p. 153.
7. *Ibid.*, p. 154.
8. *Ibid.*, pp. 156-157.
9. *Ibid.*, pp. 158-159.
10. *Occult Philosophy*, p. 97.

## CHAPTER SIXTEEN

1. *True and Faithful Relation*, pp. 188-189.
2. *Ibid.*, p. 184.
3. *Ibid.*, p. 182.
4. *Ibid.*, p. 188.
5. *Ibid.*

6. *Ibid.*, pp. 196-7.
7. *Three Books of Occult Philosophy*, p. 300.

## CHAPTER SEVENTEEN

1. *The Golden Dawn*, p. 624, footnote 2.
2. *Ibid.*, p. 625.
3. *True and Faithful Relation*, p. 179.
4. See Crowley, Aleister *The Vision and the Voice*. Edited by Israel Regardie. Dallas: Sangreal Foundation, 1972. This material first appeared as a supplement to Volume 1, Number 5 of Crowley's periodical *The Equinox*.
5. *The Golden Dawn*, pp. 657-658.
6. *Ibid.*, p. 656.
7. *True and Faithful Relation*, p. 181.
8. *Golden Dawn*, pp. 631-634.
9. *Ibid.*, p. 638.
10. *Ibid.*, pp. 643-644.
11. *Ibid.*, p. 637.

12. Wang, Robert. *The Secret Temple*. York Beach: Samuel Weiser, 1980, the eighth plate and pages 85-8. This book is an excellent description of the ritual furniture and tools of the Golden Dawn. See also *Golden Dawn*, p. 657.
13. *Golden Dawn*, p. 659.
14. Ibid., p. 658.
15. *Golden Dawn*, p. 683.

## APPENDIX A

1. *True and Faithful Relation*, p. 184

## APPENDIX B

1. *True and Faithful Relation*, pp. 355-359.

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